Library of The Theological Seminary

PRINCETON · NEW JERSEY

Presented by Mr. J. Shwayder

BS1415
.8.G36

LIBRARY OF PRINCETON
OCT 24 1952
THEOLOGICAL SEMINARY

The Psychology of
The Suffering Mind

by

ISRAEL J. GERBER

THE JONATHAN DAVID COMPANY
NEW YORK

Copyright, 1951, by
THE JONATHAN DAVID CO.
505 Fifth Avenue
New York 17, N. Y.

First Edition

Printed in United States of America

To

MY FATHER AND MOTHER

MAX *and* SADIE
GERBER

Preface

MODERN MEDICINE is commonly agreed that suffering has a decided effect upon a person's physical and mental well-being. This is not a modern scientific discovery, but was long ago depicted in the Book of Job, the most tragic of all Biblical stories. The physical and mental effects of Job's suffering are readily discernible. This book deals with them by delving into Job's bodily ailments, utilizing the contributions of psychosomatic medicine and, with the help of psychiatry, diagnosis his mental illness. This unique treatment of a Biblical book should not be surprising because the Bible is surely as modern as it is ancient.

In reality, Job is no one particular individual, but is every living soul forever experiencing misfortune of one variety or another. The hostile and aggressive manner in which Job met his difficulty at first, is the normal reaction to suffering. His impatience and the doubts he experienced invade the thinking of every person when his world collapses. The means by which Job overcame his difficulties can be an inspiration to meet adversity gallantly.

In these trying times, the need for greater cooperation between religion and psychiatry is essential in order to relieve man of his acute nervous tension, because both professions share the common aim of helping humanity. This work takes us back to Scripture, and points out that religion and science have been working together for a much longer period of time than we have recognized. In fact, it demonstrates how modern psychiatric treatment is foreshadowed in the Book of Job. The indifference or estrangement that is observed today between

religion and psychiatry is contrary to what the Bible would seem to indicate. The need for greater harmony between them is self-evident.

Also, one of the most neglected areas of the Rabbi's training is in the field of pastoral calling. The Book of Job emphasizes the importance of this type of ministration. The visit by Job's friends helped him considerably. The author disagrees with the common contention that Job's friends failed in their mission. On the contrary, their aid was invaluable. It is the sincere and ardent hope of the author that this work will stir the Rabbinic seminaries to incorporate the study of Pastoral Psychology into their curricula as a regular subject, which is not being done at present. It will, at the same time, indicate to congregations the value of pastoral calling by their spiritual leaders. For the Rabbi to do this work, however, he will need the time which his congregation can give him by relieving him of other duties. This work may also influence larger congregations to add psychiatrically trained Rabbis to their staffs to meet this great need.

Although the main theme of this work is centered about the psychological manifestations of Job, other phases are included to make the treatment of the Book of Job more complete, as the literary and theological problems, and the effect Job has had on Jews and Christians. Psychology is used at times to throw light on Job's theological views. Another interesting feature is the problem posed, should Job come to life today what treatment would he be accorded by religious and secular counselors respectively.

I wish to express my greatest tribute to Professor Paul E. Johnson, who has exerted a great influence on my thinking ever since I entered the exciting field of the Psychology of Religion. He has shared considerably in the moulding of my ideas. Emerson once wrote, "what we most need in life is someone to make us do the best we can." Dr. Johnson has been such an influence. I also owe a great debt of gratitude to Dr.

Robert W. Hyde, Jr., whose sincere interest, keen insight, and clear thinking have been of immeasurable assistance to me in the preparation of this manuscript. Every conference with him was illuminating, refreshing, and highly productive. At the same time, sincere appreciation is extended to the men and women of the different professional groups, psychiatric, theological, medical, and sociological, who shared their experiences with me. This cross-fertilization of ideas helped me arrive at a more integrated total picture of Job. I am especially grateful to those psychiatrists who were bold enough to make a diagnosis of Job's ailments and who encouraged me in the approach I adopted. Also to be remembered is my good friend the Rev. Henry H. Wiesbauer for actively subscribing to the possibilities of a psychological study on the Book of Job, which was used as the basis for a dissertation for the degree of Doctor of Philosophy at the Boston University Graduate School.

It is my distinct pleasure to thank Professor Robert H. Pfeiffer and Dr. Robert M. Ravven for reading portions of the manuscript and making invaluable suggestions. Heartfelt thanks go to many friends whose various types of assistance made the publication of this book possible. Not to be overlooked is my dear wife, Sydel Rheba, whose encouragement in the face of difficult situations helped bring this work to fruition. She not only helped with the secretarial work, but had to contend with my varying moods as the book was being written. In this respect I must include my two daughters, Barbara Jane and Sharon Mae, who, in addition to frequently rebelling against their father's morose disposition, were compelled to forego his companionship far too often. I regret that I do not have any nobler means by which to express my admiration for them.

ISRAEL J. GERBER

Fitchburg, Massachusetts

August, 1950

Foreword

FROM TIME IMMEMORIAL the spiritual leader has taken an active part in the care of the ill whether the illness be physical or spiritual. As the eons have rolled on medical men have taken over many of the duties earlier assumed by the clergy. As a natural consequence, rifts between the two professions have eventuated. In the field of psychiatry the interest of each group has tended to converge. Whether convergence will lead to forceful collision and a battleground or a happy meeting place is at the present time not entirely clear. However, mutual respect with the crystallization showing the lines and facets of operation and contiguity are evident in many places.

The Book of Job offers an unusual exposition of the possible interest of the spiritual leader and the psychiatrist. In his treatise on The Book of Job, Dr. Gerber has added the novel analysis of Job as a sick man treated by a number of techniques common to the pastor, the psychological counselor and the medical psychotherapeutist. A fascinating consideration of the dynamics involved in Job's plight is well considered. A review of the intuitive techniques employed by Job's friends is considered in the light of present-day psychotherapeutic principles. In his recounting of the story itself he has been able to retain much of the poignancy of the drama while giving both an objective and subjective breakdown to the forces at work. He has skillfully viewed the dynamics both of Job and of the treatment processes. And finally he has succeeded, on the basis of his deep study, to show the lines of interest of the clergy and

of the medical therapist. He has been bold enough to try to mark out some of the jurisdictional boundaries, at the same time stressing the stake that the separate disciplines have in the problems and the welfare of the protagonist. Even if one does not agree fully with every detail of interpretation and adjudication of claims, the book is a unique challenge for further clarification. A combination of scholarship, readable prose and stimulating conjectures should intrigue the cleric, the psychological counselor, the social worker and the physician.

Dr. Harry C. Solomon

Boston Psychopathic Hospital
Boston, Mass.

Contents

	Preface	vii
	Foreword	xi
	Introduction	xv
I.	The Story of the Book of Job	1
II.	The Critical Approach to the Book of Job	16
III.	The Counseling Techniques in the Book of Job	39
IV.	The Book of Job in the Light of Modern Psychology	66
V.	The Theology of the Book of Job	94
VI.	The Problem of Suffering in the Book of Job	120
VII.	Religion and Psychiatry	150
	Notes	169
	Bibliography	187
	Index	197

Introduction

THE PROBLEM OF SUFFERING has troubled man from the beginning of time. Every person has to suffer at one time or another, and the more acute his pain the more urgent is his need to find relief. To cope with suffering is a spiritual problem—i.e., it is a psychological, ethical and religious achievement. It is not cured by sedatives to dull the sensation and quiet the nerves; such relief is but temporary, and when the effect passes off in a few hours one has to wrestle again with the problem. There are deeper problems of perplexity and frustration—why do we have to suffer, and how can we find life meaningful in the midst of suffering?

The ancients wrestled heroically with the tragic dilemmas of suffering: Buddha in India, Homer and the tragedians of Greece, and the authors of the Bible in Judæo-Christian literature. There is much for moderns to learn from the heroic struggles of suffering men of those times, especially from the Book of Job, which is the basis of this psychological study. For Job is the prototype of all who suffer unjustly, and his unwearied search for understanding voices the baffling distress of all who suffer.

This book on THE PSYCHOLOGY OF THE SUFFERING MIND approaches Job from the insights of modern psychiatry to explore the causes of his suffering as a psychosomatic disorder. From this knowledge and his thorough research into the Hebrew sources Dr. Gerber has comprehended the psychosocial and theological context of Job, as a case study in the subtle dynamics of despair. And as he traces the progress of Job through despair to hope and peace of mind, we are given a

new disclosure of the way to attain growth through suffering.

Of special interest to readers in our day of prevalent anxieties and emotional distresses is the contribution of this study to the enlarging usefulness of pastoral counseling. Rabbi Gerber demonstrates the therapeutic value to Job of his counselors who actually employed methods recognized as effective in our time. He shows further the strategic importance of collaboration between pastors and psychiatrists if the urgent psychic needs of anguished souls are to be healed. His appeal that the Rabbinate be provided with adequate clinical pastoral training to be effective pastoral counselors is a timely and persuasive word to be heeded by pastors and seminaries of all faiths and denominations if we are to bring larger health to the suffering people of this anxious world.

PAUL E. JOHNSON

Boston University

CHAPTER I

The Story of the Book of Job

THE BOOK OF JOB is the most dramatic and fascinating of all the books in Scripture because it deals with the most perplexing of all the problems besetting man—why do the good suffer. It is part of that division of the Bible called *Kethubim* (Writings) or Hagiographa, and is included in the Wisdom Literature. The book has five sections: the prologue, the dialogue, the Elihu speeches, the Yahveh speeches, and the epilogue. Except for the prologue, epilogue, and the introduction to the Elihu speeches, which are written in prose, the remaining portions are in poetry.

The prologue, which consists of the first two chapters of the book, introduces Job to the reader. He was a devoutly pious, just and righteous soul, who resided in the land of Uz near Edom. He was very prosperous, the wealthiest "of all the children of the east" (1:3),[1] and was blessed with ten children, seven sons and three daughters, over whom he was quite concerned.

The scene then shifts to heaven where a conversation takes place between the Lord and Satan, who was regarded at that time as the angel who accuses man in the heavenly court. God pointed out Job to him as such an upright and God-fearing person "that there is none like him in all the earth" (1:8). Satan was not impressed, however, and he questioned Job's motives by asking: "Doth Job fear God for nought?" (1:9).

He contended that Job was pious because of the many blessings he was receiving, not for the sake of being virtuous. He suggested that Job be tested by being deprived of his wealth and children. These losses, he was certain, would not only turn Job from God, but on Him. Satan was thereupon given permission to try Job, but was admonished to inflict no personal harm. Accordingly, four successive messengers brought Job ill-tidings: all his live stock was stolen, his servants were killed, and all his children met with accidental death while attending a party at their eldest brother's house. Upon hearing this tragic news, Job rent his garments, shaved his head, and worshipped the Lord saying: "Naked came I out of my mother's womb, And naked shall I return thither; The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord" (1.21). Despite these terrible misfortunes, Job's piety did not waver.

At a second meeting between the Lord and Satan, God was very proud of Job in that he did not forsake his faith. He was angry at Satan, however, and said sharply, "thou didst move Me against him to destroy him without cause" (2:3). Satan remained unperturbed, however, and argued that taking Job's possessions was a poor test because a person will gladly sacrifice everything he owns to preserve his life. He therefore recommended a harsher challenge—that Job himself be smitten. This was likewise granted, but Satan was warned not to take his life. Job was severly smitten "from the sole of his foot even unto his crown" (2:7) and yet remained steadfast. When his wife suggested that he curse God and die, he replied: "shall we receive good at the hand of God, and shall we not receive evil?" (2:10). Again Satan was proved wrong. Job's piety withstood the test; he demonstrated its unselfish character.

The prologue closes with the arrival of Job's three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, "to bemoan and to comfort him" (2:11). When they saw Job they wept, rent their clothes, and threw dust on

their heads because he was so disfigured. They were evidently touched by his misery. They sat on the ground with him during the seven days of his mourning but said nothing. These closing verses (2:11-13) constitute the introduction to the dialogue.

The poetic section of the book begins with the dialogue (3-31) and is divided into three cycles or three rounds of speeches by Job and his comforters.

The first cycle (3-14) opens with Job's wail of despair (3). He cursed the day of his birth vehemently, and asked: "Why died I not from the womb? Why did I not perish at birth?" (3:11). He questioned God's insistence on prolonging the lives of those who wish death upon themselves. "Wherefore is light given to him that is in misery, And life unto the bitter in soul— Who long for death, but it cometh not; And dig for it more than for hid treasures" (3:20-21). More personally, why did not God permit him to reach the grave.

After listening to Job's lament, Eliphaz opened the ensuing debate (4-5). He was surprised at Job's outburst because Job himself had comforted many who had experienced misfortune as he. Now that he was in trouble, he could not "take it." Eliphaz suspected that Job had transgressed and was now being punished for it. He therefore counseled him to repent his sins because "who ever perished being innocent?" (4:7). A vision taught him that no man was pure or just before God. He described Job as foolish and silly, lacking security, and called upon him to submit to God for "affliction cometh not forth from the dust" (5:6); suffering is never accidental. He advised Job to regard his woeful lot as the Almighty's discipline or correction, which should not be despised. If he repented, God would surely redeem him and his life would be peaceful and blessed.

In his reply to Eliphaz (6-7), Job justified his resentment by emphasizing that he had good reason for complaining. He renewed his request for death because his suffering was extreme

and intolerable. His pains were so severe that they caused him to lose his patience. He was quite disappointed at his friends' unsympathetic attitude because "to him that is ready to faint kindness is due from his friend" (6:14). Instead, they "dealt deceitfully as a brook" (6:15). He challenged Eliphaz to enumerate his sins instead of making rash accusations. Job then bemoaned his great physical agony. His nights were wearisome; he was unable to sleep. He therefore pleaded with God to ease up on him because life was short with nothing to look forward to after death. Job continued to feel that he had a right to complain because God watched over him sternly giving him no rest even at night, but frightened him with nightmares. He hated life and requested that God cease to concern Himself with man because he was insignificant.

Bildad then spoke up passionately (8). "How long wilt thou speak these things, Seeing that the words of thy mouth are as a mighty wind?" (8:2). Like Eliphaz, he believed that suffering was due to previous sin. He therefore concluded that Job's children were killed because they had erred and that Job's sufferings were due to his transgressions. Bildad counseled him to turn to God in prayer. He advised Job "to inquire . . . of the former generation" (8:8), to refer to the teachings of history, which proved that those who forgot God were destroyed. He assured Job that God did not desert the innocent nor did He uphold the doer of evil. If only he would seek God, He would yet fill him with joy and gladness.

Job agreed (9-10) that the Lord did not pervert justice. Since, however, God did not withdraw His anger from him, a righteous person, Job contended that "He destroyeth the innocent and the wicked" (9:22) alike. He felt that his life was rapidly coming to a tragic end, that there was no justice on earth, and that he could expect no mercy at the hands of God. Despite these feelings, he asked God not to condemn him. He was at a loss to understand why the Almighty was fighting

him, why mankind in general was oppressed and hunted since all humanity is His creation. He therefore asked God: "Is it good unto Thee that Thou shouldest oppress, That Thou shouldest despise the works of Thy hands?" (10:3). Although God in His tenderness formed him, He was pouring His wrath upon him which again led him to ask: "Wherefore then hast Thou brought me forth out of the womb?" (10:18). Since he is to live but a short time, he felt that the Lord should leave him alone so that he might experience some comfort.

Zophar then entered the debate (11). He admonished Job not to disillusion himself into believing that he vindicated himself because he said much. Job may think himself righteous, he may exclaim "My doctrine is pure . . . I am clean" (11:4), but should God speak he would be proven so sinful that the punishment he was experiencing is far less than what he deserved. He also maintained that suffering was the result of sin. God's power and wisdom are beyond human understanding and He can detect wicked people. Zophar appealed to Job to reform, to repent, "to stretch out (his) hands toward Him" (11:13), for only then would his life be secure and peaceful. If he persisted in his wickedness, however, he was beyond hope.

Job began his reply to Zophar sarcastically (12-14). "No doubt," he said, "wisdom shall die with you" (12:2), but "I have understanding as well as you; I am not inferior to you" (12:3). Every living thing and the earth itself know that God is wise and mighty and rules over all men, nations, and nature. He accused his friends of lying in order to defend God. He bluntly told them: "Ye are plasterers of lies . . . physicians of no value" (13:4). He felt that they would show better judgment if they remained quiet, and he threatened them with God's punishment for speaking the way they did. He decided to take his life in his hands and argue his own case before God, fully confident of being vindicted. He made two requests, however. Firstly, that the Lord should neither harm him nor make him

afraid; and, secondly, that God should speak to him and he would reply or vice versa. As he previously challenged Eliphaz, Job now requested of God: "Make me to know my transgression and my sin" (13:23), but was completely ignored. He implored God not to punish him for the sins he committed during his youth. He felt like "a driven leaf" (13:25), like a prisoner whose feet are placed in stocks.

Since man did not live long and was as frail as a flower, Job felt that the Lord should not concern Himself with him but allow him to live his few years in peace. Man's existence is unlike that of a tree. For when a tree is cut down there is hope that it will grow again, but "man dieth, and lieth low; Yea, man perisheth . . . and riseth not" (14:10-12). Job then toyed with the idea that God hide him in the netherworld until His wrath had passed and then return him to life. This led him to question whether man may live again once he died, but he concluded that death is final. Once dead, man is unaware of what takes place on earth.

The second cycle (15-21) begins with Eliphaz's second speech (15). He was less calm than in his first speech and he accused Job of saying meaningless things and of turning people away from the fear of God. His own words condemned him. Aroused, Eliphaz asked Job why he thought he knew more than his visitors. Did he think that he was the first person to have been born or did he listen in on the heavenly councils? Why did he reject God's consolation that came through them? Why did he speak against God? Didn't he know that the wicked lived in constant distress and anguish, afraid of being overtaken by misfortune? They could look forward only to a disastrous fate.

Job's first words in his second reply to Eliphaz (16-17) were filled with contempt for his friends. "Sorry comforters are ye all" (16:2). Their consolation consisted of windy language. He longed for the opportunity to console them as they were

comforting him. He lamented bitterly the personal tragedies that overtook him and the pitiful social condition in which God placed him although he was guiltless. Turning from his friends to God, his "Witness" in heaven, he appealed to Him to be a surety for him. He looked more kindly upon God now because his friends turned out to be a great disappointment. Nevertheless, being vilified by people generally, he concluded that there was no hope for him except in the netherworld.

Bildad was greatly irritated in his second speech (18) because of Job's presumptuousness. He vividly and dramatically portrayed the sad fate of the wicked. "Terrors shall overwhelm him on every side . . . His trouble shall be ravenous . . . And he shall be brought to the king of terrors" (18:11-12, 14). Bildad implied that this is what Job in his wickedness could look forward to.

Job continued (19) to upbraid his friends for vexing him and pictured God as dealing with him as with an enemy. He was abhorred by wife, friends, and relatives, and his body had become painfully thin. He pleaded: "Have pity upon me, have pity upon me, O ye my friends; . . . Why do ye persecute me as God" (19:21-22). In the midst of this heavy gloom, Job's tone changed and he attained the feeling that God Himself, his "Redeemer," would vindicate him after his death. He wished that his words were written down so that they might testify for him forever, believing that his friends would be punished for treating him so grievously.

Zophar was greatly agitated by Job's sharp words (20). He maintained that the prosperity of the wicked and the joy of the godless were short-lived. Although wickedness may taste sweetly, it turns to poison in the individual. A great many calamities befall the wicked.

Job concluded (21) the second cycle by asking his friends to listen to him, after which they may continue to mock him if they so desire. His impatience, he explained, was due to

the horror of the plagues with which he was smitten. Nevertheless, he still persisted that the wicked and their families are well kept, prosperous, unpunished, and die peacefully; people are neither punished nor rewarded in proportion to their wickedness or righteousness. The belief that if the wicked man does not suffer his children do is untrue. He contended that God should punish the wicked man himself so that he could see his own destruction instead of escaping it. No, death comes to all, to the righteous as well as the wicked without discrimination. He felt that he understood his friends' tactics; they pointed to the ill-fate of one wicked person to prove their case. He insisted, however, that it is generally observed that when calamity came the wicked man was spared. Very realistically he asked: "How oft is it that the lamp of the wicked is put out? That their calamity cometh upon them?" (21:17). No, the wicked man was not repaid in accordance with his deeds. On the contrary, he was buried with honor and ceremony. Job therefore concluded that his friends' arguments were weak and their comforting in vain.

Eliphaz opened the concluding cycle (22-28) by asking Job (22) whether he thought that his righteousness was of any benefit to God. God did not punish him because he was pious but because of his transgressions. Eliphaz then descended to personal censure and charged Job with many sins that he must have committed though he did not know them to be fact, such as, taking illegal pledges, refusing water to the thirsty and bread to the hungry, sending widows away without help and harming orphans. Job's suffering, he said, was the result of this behavior and his improper attitudes. He exhorted Job to make peace with the Lord and to receive His instruction, for only then would he be built up and become prosperous. God would then be with him wherever he went. This experience, he felt, would enable Job to assure those who are cast down that God saves the humble and delivers the innocent.

Job's misery was very great (23-24). He was very anxious to find God and to present his case before Him, but could not find Him. Voicing his innocence again, Job said that God knew the path he had followed, and if He would try him, he would emerge as pure as gold. But Job concluded that God had already decided what to do with him, acting as He pleased, without any possibility of changing His mind. Why, he asked, was there no day of judgment for the wicked whose inhuman conduct went unchecked. He still felt that the wicked went unpunished and he challenged his friends: "prove me a liar" (24:25).

Bildad's third speech (25) is very short. He was awed by the majesty of the Lord and repeated that no mortal was innocent before God. Even the moon and the stars lost their lustre in His presence.

Job dismissed all the preceding arguments (26) by making some pertinent observations. He said to his friends: "How hast thou helped him that is without power! How hast thou saved the arm that hath no strength! How hast thou counselled him that hath no wisdom" (26:2-3). They had in no way solved the problem of the suffering of the innocent. As for the greatness of God, he felt that he knew as much as Bildad, and he depicted God's wonders and powers. These, he said, merely described the "out-skirts" of God's ways because no one can understand His might fully.

When Job concluded, Zophar did not speak again nor did Eliphaz and Bildad. Job, thereupon, continued to address his friends (27) and swore that although he did not agree that one's suffering is in proportion to his sins, he would not lie. "Surely my lips shall not speak unrighteousness, Neither shall my tongue utter deceit" (27:4). Although God dealt bitterly with him, he would not relinquish his integrity. He was righteous and innocent; he wished that the fate of his enemies would be as that of the wicked for whom there is no hope. He

declared that he would teach his friends something about God, although they should have known about it. He agreed that the sinful experience many great misfortunes, but that not all of them are punished.

Job then turned to the mystery of wisdom (28). Man, he said, is able to bring forth from the earth its natural treasures, make artificial channels and dam up rivers, but he cannot find wisdom and understanding. In spite of his brilliance, wisdom is beyond his reach. He cannot buy it with gold or silver because its value is greater than these and other commodities. Wisdom is unknown to the living, but God knows where it is and how to get to it because He used it as the foundation of the universe He created. God did make available, however, that kind of wisdom and understanding which is attainable by man, namely, to fear God and to do away with evil.

Still getting no reply from his friends, Job soliloquized (29-31). He mournfully recalled his former happiness (29) when God watched over him tenderly and his children were with him; when he was very prosperous and greatly respected by young and old alike regardless of their station in life. He was praised by all who heard and saw his righteousness in helping the poor, the orphans, and the widow. The embittered man blessed him because he showed him kindness; he helped the blind, the lame, the needy, and championed justice. He was confident that he would surely die in dignity at old age because of this.

But how different things turned out (30). He was now derided by youngsters whose fathers he would not hire even as keepers of his dogs. He was loathed by the lowest class in society. "I am a byword unto them. They abhor me, they flee far from me, And spare not to spit in my face" (30:9-10). They placed obstacles in his path and tormented him. All this, he felt, God had inflicted upon him. His spirits were at a low ebb. Day and night he was in distress. Great pain pierced his

bones and an emission from them discolored his garments. He felt a tightness around his body. And when he turned to God in his pitiful state, He paid no attention to him. God, he felt, was dealing mercilessly with him and hated him. Death is the only result of his suffering; he could expect help from no one. He had wept for those who were in trouble and grieved for the needy, but instead of receiving goodness evil came. His skin turned black and a fever burned his bones. The happy music he used to play upon his harp had changed to sorrowful tunes.

Speaking in his own defense (31), Job maintained that his conduct and character had always been exemplary. He never looked with evil thoughts upon any virgin and performed no unrighteous act because he was convinced that God's punishment would follow. Why then should calamity have befallen him? God knows he is guiltless. He avoided vanity and deceit and coveted nothing that was not his. He certainly committed no adultery because it is "a heinous crime" (31:11) and leads to ruin. He always treated his servants fairly and equitably because "Did not He that made me in the womb make him? And did not One fashion us in the womb?" (31:15). He had not been indifferent to the needs of the poor, the widow, the orphan, and the beggar. Nor did he abuse his influence with the judges to the detriment of others. He did not make gold his god; he was never false to God; he never rejoiced at the destruction of his enemies; he was always hospitable. He committed no transgressions of which to be ashamed. If only God would answer him. He requested that an indictment be written against him; he would always carry it with him. He did not unlawfully misuse his possessions nor did he keep from paying his workers their hire. If he did, may thistles and weeds grow in his fields instead of wheat and barley.

After these monologues, a young man named Elihu delivered four speeches (32:6-37:24). In the introduction to his addresses (32:1-5), he explained that he was angry at Job be-

cause he justified himself instead of God, and at his comforters because they did not answer Job's arguments adequately.

At the beginning of his first speech (32:6-33:33), Elihu mentioned that he had hesitated speaking because he was too young, but after listening to Job's comforters he came to realize that it is a spirit in man and an inspiration from God that gave man understanding, not age or greatness. He felt compelled to speak because he was no longer able to repress his thoughts. He would speak straight-forwardly without flattering anyone. He asked for Job's attention and invited his reply when he concluded. He criticized Job's cry of innocence and his claim that God treated him as an enemy. He told Job that God spoke to man "in a dream, in a vision of the night, When deep sleep falleth upon men, In slumberings upon the bed" (33:15), in order to keep man alive by weaning him away from sin. God chastens the one He instructs by afflicting him with pain, bringing him near to death. If the sufferer has an angel to intercede on his behalf and to vouch for him, and if he repents, God heals him and redeems him. He is then restored to health as in his younger days. He prays to God, gives testimony to the uselessness of sin, and God redeems "his soul from going into the pit" (33:28). God accepts repentence many times because He wants man to live. Elihu now asked Job if he had anything to say, otherwise to continue to listen to him.

Elihu then turned to Job's protest of innocence (34), complaining that God did not deal justly with him. He told Job that God does not commit iniquity, perform wickedness, or pervert justice. Should He therefore decide to do away with anyone, He would not need to resort to any underhanded practice because He is the Creator of the universe. If Job had any understanding he would know that God is just and would not condemn Him. "Shall even one that hateth right govern? . . . Is it fit to say to a king: 'Thou art base'? Or to nobles: 'Ye are wicked'?" (34:17-18). God sees everything that happens and

pays each person according to his deserts. He said that Job behaved like the wicked when he spoke against God and added rebellion to his sin.

In his third speech (35) Elihu again referred to Job's contention that because he was punished though guiltless there was no profit in being good. He answered Job that people call upon God only when they experience difficult times. Then "they cry for help" and attribute their suffering to "the arm of the mighty" (35:9). None of them, however, say "Where is God my Maker, Who giveth songs in the night" (35:10). When things go well God is forgotten. He told Job and his friends that God was not affected by man's good or bad deeds. Their actions, whether they be good or bad, concerned only people like themselves. The reason God did not answer the cry of the oppressed was because they did not call unto Him out of a deep sense of faith, which explains why God did not answer Job. "Job doth open his mouth in vanity; He multiplieth words without knowledge" (35:16).

In his final speech (36-37) Elihu elaborated on the righteousness of God. God is mighty and despised no one. He gave the wicked and the poor their just due and constantly watched over the righteous, preserving them forever. If suffering did befall them, it was His way of indicating to them "their transgressions, that they have behaved themselves proudly" (36:9), and preferred that they correct their actions, "that they return from iniquity" (36:10). Should they repent, they spend happy days; if not, "they shall perish by the sword, And they shall die without knowledge" (36:12). It is through affliction that the sufferer is delivered. God "delivereth the afflicted by His affliction, And openeth their ear by tribulation" (36:15). Suffering opens a person's ears to instruction and keeps him from sinning again. Applying this reasoning to Job's case, Elihu admonished him to sin no more by ascribing iniquity to God. He counseled Job to beware of God's wrath lest He strike him

with no means of being helped. God's greatness (36:22-37:24), which man can witness only from afar, is beyond man's comprehension. He is eternal and He taught man how to attain godliness. He controlled the elements and used them either as punishment or as blessing. Elihu asked Job if he understood the workings of nature or if he helped God spread the sky. Because people are ignorant of such matters, they can say nothing to God, they cannot even prepare their arguments properly. The Almighty is powerful. Men therefore fear Him and He ignores the haughty.

At this point Job's desire to meet God was granted. Yahveh spoke to him out of the whirlwind twice (38-42:6). In His first speech (38-40:2) He confronted Job with the physical make-up of the world (38:1-38), and through a series of questions, such as, "Where wast thou when I laid the foundations of the earth? . . . Hast thou commanded the morning since the days began" (38:4,12), He helped him realize that he knew nothing about the creation of the world and its natural phenomena, or about wisdom and understanding. Continuing with the question method, Yahveh confronted Job with the marvels of the animal world (38:39-39:30) and showed him how little he knew about them too. He then challenged Job (40:1-2) to answer Him. Job was so over-awed by what God said (40:3-5) that he replied: "What shall I answer Thee? I lay my hand upon my mouth" (40:4). Job confessed that he had nothing to say; he was silenced.

Addressing Job again out of the whirlwind (40:6-41:26), God asked him whether he would ascribe injustice to Him in order to justify himself. Did Job consider himself God's equal? The Lord suggested that Job clothe himself with majesty and glory and do good deeds, as humbling the proud and the wicked and biddding them to become meek and unpretentious. When he would reach this stage, God Himself would admit that Job was righteous. Yahveh then turned His attention to

the mighty creatures "behemoth" and "leviathan." The "behemoth" was very strong, with bones as sturdy as brass pipes, and could live both on land and in water. The "leviathan" was unconquerable. It could not be caught by the same means as other fish. No one would dare fight him because of his fierceness and strength. Thus, if it is impossible to stand up to these animals, who could then contend with God to Whom the whole earth belongs? Job thereupon admitted (42:1-6) "I uttered that which I understood not" (42:3). He attributed no imperfection to the Lord. Job was happy to have seen God and repented for having spoken the way he did.

After speaking with Job, God told Eliphaz in the epilogue (42:7-17) that He was angry at him and at his friends "for ye have not spoken of Me the thing that is right" (42:7). To avoid unfavorable consequences he was commanded to offer sacrifices and that Job pray for him and for his friends. And when Job did pray for them, "the Lord changed the fortune of Job" (42:10) and rewarded him with double the amount of his former live stock and blessed him again with seven sons and three daughters, and with grandchildren and greatgrandchildren. His relatives, friends, and acquaintances brought him gifts. Job lived to a ripe old age and died a very prosperous man.

CHAPTER II

The Critical Approach to the Book of Job

1. The Integrity of the Book

Some portions of the Book of Job are obviously out of context, unrelated to the material around them. This has led modern Bible critics to question the authenticity of the various sections of the book. To overcome these discrepancies, they have deleted certain parts and transposed others.

The criticism of the prologue (1-2) and epilogue (42:7-17) dates back to about 1685 when Richard Simon, a Roman Catholic, suggested that the first two chapters were added by those who compiled the Bible. About fifty years later, Albert Schultens contended that they and the epilogue were added when the book was admitted into the canon. A century after Simon, it was felt that they were composed when the literary remains of Hebrew antiquity were assembled and that the dialogue was compiled during the reign of King Solomon. With the relinquishing of the Solomonic date, the many discrepancies between the narrative and the poem led to the theory that an earlier "Volksbuch" existed.[1] When this view was questioned, it was revised to the extent that the author of the dialogue had borrowed freely from the older folk-tale, but introduced changes to express his own thoughts. This newer theory

gained greater acceptance.[2] Modern criticism, however, is swinging back to the theory that the dialogue was written before the narrative.[3]

Within this brief description there are many variations. Some reject the prologue,[4] others the epilogue,[5] with the latter regarded as the older.[6] Still others feel that the poet himself wrote the complete narrative.[7] Some maintain that when the book first appeared, the poem contained a prologue and an epilogue.[8] At least a prologue was essential, it is felt,[9] because some information about Job is needed prior to his lament. Pfeiffer,[10] however, rejects this assumption on two grounds. Firstly, the ancient authors did not use prologues (as in Genesis 12:1) and secondly, since Job was a famous popular character, which being mentioned in Ezekiel indicates, it was not necessary to inform the readers about him. Buttenwieser[11] adds another reason. The rites the three friends performed, crying, rending the garments, and throwing ash on their heads, were understood by all people then. No explanation was necessary because it was the common belief that those who entered a place of suffering and did not perform these rites, would be similarly affected. Studer[12] considers chapters 29 and 30 the original introduction because they contain all that is needed to know about Job. The Satan passages have also been questioned.[13]

Jastrow[14] suggests that the prologue and the dialogue deal with two different individuals of the same name. In the prose story Job is "pious, patient, taciturn" and has "sublime faith in God's justice," while in the dialogue he is impatient, rebellious, blasphemous, and pictures God as "arbitrary and without a sense of justice." In the prologue Job does not sin with his lips (2:10); in the dialogue he proclaims: "Therefore I will not refrain my mouth; I will complain in the bitterness of my soul" (7:11). When one misfortune followed another in the prologue, Job said: "The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord" (1:21); in the dialogue

he was very bitter: "Let the day perish wherein I was born" (3:3). When his wife proposed that he end his sufferings by cursing God, he replied: "shall we receive good at the hand of God, and shall we not receive evil?" (2:10). In the dialogue, however, Job cried out: "Why died I not from the womb?" (3:11). Many[15] defend the unity of the book and argue that since Job was desperate (6:26) his utterances should not be taken seriously. His misfortunes naturally made him impatient and bitter, and being commended in the epilogue applies to his general attitude rather than to any particular outburst. Both sections, furthermore, describe Job as perfect and assert his innocence. God vouched for him, and he, in turn, was convinced that his misfortunes were not the result of any evil on his part. Noticeable similarities of usage also indicate one author for both sections.

With so much divergence of opinion, one must agree with Pfeiffer that, since every possibility has been suggested by the critics, "it is impossible to prove convincingly that the poet either wrote or did not write the folk tale."[16]

A difference of opinion likewise prevails in regard to the historicity of Job. Those who feel that Job really existed point to Ezekiel (14:14, 20) who mentions him by name as one whose piety and righteousness were well known. Others share this view because of the many particulars the author enumerates: the name of the hero, his friends, and Elihu, the cities of their residence, their genealogies, the extent of Job's possessions and the number of his children, that his daughters were granted inheritance with their brothers, and the number of years Job lived after being restored. Also, since the author presents himself as a teacher, he would naturally take the story of a well-known person to make his point more forceful rather than one unknown to the public.

Yet, Hai Gaon and others feel that Job never existed and that the whole story is a parable,[17] a view shared by this writer.

The sage Resh-Lakish believes that Job existed but doubts his sufferings.[18] Maimonides[19] writes of Job: "it is a parable to explain the opinions of the people on Divine Providence. And you already know their (the Rabbis') commentary and the word of some that Job never existed and that he is but a fable. Those who assume his existence and historicity, know neither the time nor the place (of his existence). Some of our sages say that he lived in the days of the Patriarchs; some that he was a contemporary of Moses; others place him in the days of David, and still others believe that he returned from the (Babylonian) exile. And this (difference of opinion) strengthens the assumption that he never existed."

Other reasons to support the non-historical character of the book is the use of the numbers three, five, and seven to describe Job's flocks and children, which seem more symbolical than factual. The dramatic manner in which one man escapes to inform Job of each misfortune does not support true recording. Ibn Ezra[20] believes the book to be a Hebrew translation. Also, the discussion is too logical, precise, and philosophical for an actual conversation, and the arguments too complete for an impromptu debate. As Cabot and Dicks[21] put it: "It is highly improbable that Job ever mastered his sufferings as to pour out the passionate eloquence with which the writers of the Book of Job make him confront his uncomforting opponents. It is still more improbable that he would have had more than a passing impulse to dispute with them." Robinson[22] supports this argument when he tells of a theological student who expected to get many "points of preaching" as a hospitalized patient, but found the effects of suffering too disconcerting for alert thinking.

In addition to the discrepancies already mentioned between the narrative and the dialogue still others exist, all of which lead to the conclusion that the dialogue and the prologue are the products of two or more hands. The difference in style,

language, and phrases is significant. The prose indicates a pre-exilic preference for the narrative. None of the characters in the dialogue knows anything about the circumstances which led to Job's suffering, nor is Satan heard of again after the prologue. The discourse ignores the problem of whether Job was worshiping God for nought. In the prose section Job's piety conforms to the ritualistic emphasis of religion, with animal sacrifices in the forefront, while in the dialogue it is measured by the ethical standards of correct behavior and proper attitude. In the dialogue Job is certain that he is right and God is wrong, yet in the epilogue God says Job spoke that which is right about Him, and condemns his friends. According to the narrative the Lord is within His rights when He causes His creations to suffer for whatever purpose He may have. The dialogue, however, argues against this notion. Also, by rewarding Job with twice as many earthly blessings, the epilogue implies that this is virtue's ultimate reward, a theory the dialogue questions. Furthermore, the national name of God, Yahveh, is used exclusively in the prologue and epilogue, while the dialogue utilizes El, Eloha, and Shaddai, except for 12:9; 28:28, and in the titles of the Yahveh speeches. A further discrepancy noted, that Job's children are referred to as living in verse 19:17, is however invalid. Verses 8:4 and 29:5 clearly state that they had died. Verse 19:17 does not refer to Job's own children but to household members who are regarded as his own, or to his brothers.[23] The legend must therefore have existed long before the poem was written and the author of the dialogue used it to express the current thinking on the major problem of the book, the suffering of the innocent.

Part of the third cycle of speeches (25-27) between Job and his friends is also questioned because it is apparently jumbled. Unlike the two previous rounds, Zophar says nothing yet Job speaks thrice. Bildad's speech (25) is extremely short, and Job's reply (26) corroborates Bildad's words which are contra-

dictory to his own. When Job describes the misfortunes of the wicked (27:7-10, 13-23), he upholds his friends' contention and attempts to teach them what they previously maintained.

Some attempts have been made to rearrange these chapters.[24] Some claim loss of parts and mutilation,[25] others eliminate various portions completely.[26] Cheyne[27] places chapters 29 and 30, "the original conclusion of the colloquies," immediately after chapter 19, dismissing the chapters between them as interpolations. Still others accept them as they are keeping the text intact.[28] Unquestionably, the third cycle was originally complete with Bildad's speech somewhat longer and Zophar speaking a third time. The passages should be arranged in the following manner: Bildad 25; 26:5-14; Job 26:1-5; 27:2-12; Zophar 27:13-23. This leaves Job without a third reply to Zophar which must have been lost.

Many divergent opinions have been advanced regarding the authenticity of chapter 28. Although some critics maintain that this chapter on "wisdom" is in logical sequence,[29] others regard it as an independent poem or a later insertion.[30] Dhorme[31] and Kraeling [32] claim it to be authentic but admit that it is out of place. Pfeiffer[33] belives the chapter was written by the poet but was not originally an integral part of the book itself.

The chapter is definitely out of place, unless it be completely spurious, which is not likely. Job's monologues (29-31) contradict the calmness and resignation of chapter 28, and it is not plausible that he would seek understanding of God again in the monologues after he accepted the mystery of God in verse 28. Nor does it seem possible that Job's mood of chapter 27 should be followed by a study of mining operations. Cheyne's contention that this chapter has "no allusion whatever to Job's problem"[34] is shared by others[35] and is well taken.

The authenticity of the Elihu speeches (32-37) has been questioned as far back as the seventh century. The prevailing

opinion is that they are a later addition. Nevertheless, some critics maintain that they are authentic.[36] Cornill[37] regards them as "the summit and crown of the Book of Job" supplying the only solution to the problem of suffering.

Many arguments, however, attack the genuineness of these chapters. Elihu is the only one in the entire book who is not mentioned or alluded to in the other sections of the book. He is completely ignored in the prologue and epilogue and no notice is taken of his speeches by any of the characters in the book. Job does not reply to him as he does to his friends and Yahveh. They interrupt the flow of thought in that the Yahveh speeches should follow Job's appeal to God. They contribute nothing new except that they elaborate on the theory that suffering has a purgative purpose. Elihu anticipates in an inferior manner the connection between God and nature of the Yahveh speeches, and his style and language are inferior to and different[38] from the poem as a whole. These and other arguments have rightly led many Bible critics to conclude that these speeches are an interpolation[39] with some suggesting that they were composed by more than one person.[40]

Passages 40:15-24 and 40:25-41:26 come in for their share of questioning too. Although some critics reject all of the Yahveh speeches,[41] it is generally felt that all or part of them stem from the original author of the book. The passages of the Yahveh speeches most generally questioned are 40:15-24 and 40:25-41:26, supposed to describe the hippopotamus and the crocidile, respectively. The Hebrew terms for these animals, "behemoth" and "leviathan," refer, however, to mythical rather than actual animals.

Those who reject these passages[42] claim that they are out of place, divert attention from the discussion, and are later additions because the author would have placed them immediately after chapter 39 where the different animals are described. Some critics[43] feel that they do not logically follow chapter 39

because the lengthy descriptions of the "behemoth" and "leviathan" differ from those in chapter 39. They are plainly out of context, and the work of later hands. Others, however, defend their originality.[44] Eerdmans[45] rejects only 40:25-31 as a later addition and regards it as the only portion dealing with "leviathan."

2. The Date

Many dates have been suggested for the writing of the Book of Job. The critics cannot assign it to a single period because it contains nothing that determines a definite date. Some of the Talmudic dates have already been listed on page 19. Others suggested by the Rabbis are the days of Joseph, the time of the spies, the period of the Judges, the reign of Ahasuerus, the kingdom of Sheba, and during the days of the Chaldeans.[46]

The critics usually place the book between the sixth and third centuries B. C. E. They give it the following dates: long before Moses,[47] the time of Jeremiah,[48] the period of the captivity,[49] the fifth century,[50] the middle of the fifth century,[51] 400 B. C. E.,[52] the fourth century,[53] between 450-350.[54] Cornill[55] places it in "the latest period of Hebrew literature," or at about the middle of the third century. Siegfried[56] claims 15:20 refers to Alexander Jannaeus.

The book was written after the finding of "The Book of the Law," Deuteronomy, during the reign of Josiah in 621 B. C. E. because of the similarities between them. Some points of contact are references to adultery (Job 31:9; Deut. 22:22), the taking of pledges (Job 22:6; 24:9; Deut. 24:10-13), the worshiping of the sun and moon (Job 31:26; Deut. 4:19; 17:3), and the removal of landmarks (Job 24:2; Deut. 19:14; 27:17). It is also improbable that Job preceded Jeremiah and Ezekiel because the latter were the first to bring to the fore the individual in religion, from which standpoint Job is written. Also, Job 3:3-12; 10:18-19 seems to be taken almost verbatim

from Jeremiah 20:14-18. This places the book either immediately preceeding, during, or immediately after the Babylonian exile.

Other considerations, however, place the book at a later date. The problem of "they that work wickedness are built up" and "every one that doeth evil is good in the sight of the Lord . . . where is the God of Justice?" raised by Malachi (3:15; 2:17) and is dated about 400 B. C. E., is echoed by the author of Job. The calmness with which Job speaks of the exile of the leaders (12:17-19) indicates that this event took place some time before. The passages dealing with Satan and the appearance of Arabic words in addition to those in the Elihu speeches likewise point to a post-exilic period. Also, the marked similarity between Job 7:17 and Psalm 8:5 points to the use of words from that part of the Psalter believed to have been written about the middle of the fifth century. Consequently, these indications lead to dating the book at about 400 B. C. E.

3. The Author

The Talmud writes, "Moses wrote his own book, the portion of Balaam and Job."[57] Although this view has twentieth century support,[58] it is generally regarded as impossible as are the names of other suggested authors. The author's name is unknown with no possibility of ever arriving at it. The discussion about the author thereupon narrows itself down to the question of his nationality, about which a good deal of controversy exists. The Rabbis of the Talmud,[59] except for the one who places Job at the time of Jacob, regard Job as an Israelite who prophesied to the Gentiles. Recent Bible critics also regard Job, or the author of Job, as Jewish.[60] Finkelstein[61] believes he was a Jewish resident of Jerusalem because of the ethical and moral statements in the book, while others feel that he was a Jew who lived either in the southern part of Judah on the Edomite border[62] or in Egypt.[63] Strahan[64] regards the author as a Jew

who "transcended the limits of national particularism." Therefore did he place the scene of the story in Edom. Others[65] call Job non-Jewish and the author Jewish. McFadyen believes that the author wished to suggest that the problem he poses, reconciling God's justice with the suffering of the righteous, is universal. That all humanity, not only Israel, is concerned with and bewildered by it. Cornill[66] says that it is characteristic of Wisdom Literature to eliminate all traces of Jewishness in the face of the human and the universal. Still others regard Job as an Edomite,[67] as an Arab,[68] as an Aramaean,[69] or just non-Jewish.[70]

The arguments adduced in favor of an Israelitic author are various. The book is included in Jewish Scripture and Job is at home with the civil and moral laws of the Torah. The book refers to one or both of the exiles (12:17-25) suffered by Israel and Judah in the eighth and sixth centuries before the common era. The Hebrew word *etanim* (mighty) in 12:19 alludes to the descendents of David and the author's acquaintance with the implied meanings of the Hebrew language points to his Jewishness. It is argued that the main problem of the book, the suffering of the righteous and the well-being of the wicked in relation to God's justice, must have been derived from Old Testament writings because retribution in Jewish Scripture, which was originally national in character, was individualized by Jeremiah and Ezekiel. Job continues to discuss this problem in the same vein. Furthermore, when the book speaks of priests (12:19), it indicates practices that were prevalent among the Jewish people.

The attempt to link the Hebrew word *etanim* with the house of David is stretching a point. The Hebrew commentators[71] do not mention David nor do they refer to his descendents in commenting on this verse. This argument is inconclusive as is the claim that the reference to the *kohanim* (priests, 12:19), indicates practices common to the Jewish people. On the contrary, the Jewish commentators[72] feel that *kohanim* refers here

to secular leaders as in II Samuel 8:18 where David's sons are so called, although lords or ministers may be meant. Almost all nations at that time had priests, and this institution does not denote anything specifically Jewish. Nor is its inclusion in Jewish Scripture an indication of a Jewish author, for there are Scriptural portions composed by non-Jews, as the portion of Jethro, the prophesies and parables of Balaam, and others. Nor is it certain that verses 12:17-25 refer to the exiles suffered by the Jewish people, for the Assyrians deported many nations. It has also been claimed that these verses refer to Alexander's conquests.

If these rebuttals eliminate the decisive evidence for a Jewish author, they do not prove that a non-Jewish author wrote the book. Pfeiffer builds a strong case for an Edomitic author.[73] Some of his arguments, however, are not convincing. His contention that similarities between Job and other Biblical books do not necessarily mean a Jewish author but one who could have read Israelitic writings, hinges on a weak possibility. It could more readily be assumed that a man familiar with Scriptural writings is more likely to be an Israelite. Likewise, when Pfeiffer sees no allusion to the laws of the Pentateuch in the Book of Job but says that such customs must have been practiced by civilized societies generally, he may be correct. When, however, they can be linked with laws in Jewish literature constantly stressed by the prophets and teachers, though they may be found in non-Jewish writings too, we may relate them to those in the Torah, the Pentateuch.

A possible claim for a non-Jewish author is the lack of positive reference throughout the book to the Jewish people, its history, culture, religion, or to Jewish institutions. Also, that Job's three closest friends are non-Jews. The only reference to Palestine is to the Jordan in 40:23, but it is regarded as an interpolation. Yet, if Cornill and Kraeling are correct, it is characteristic of Wisdom Literature not to be particularistic and to disregard all traces of Jewishness. This seems all the more

possible if Edom is the scene of the story, since that was the land of a hated people (Malachi 1:3), and thus regarded as hostile to Judaism. Consequently, with no positive evidence to the contrary, the writer will continue to believe that the author of Job belongs to the Jewish people.

4. The Conditions of the Times Reflected by the Author

The opportune moment had arrived in the life of his people which impelled the author of Job to take pen in hand and commit this masterpiece to posterity. He dynamically expressed the inarticulate longings of the people. The poem treats the inner struggle, the mental conflict, of a sorely smitten individual, and his desperate attempt to acquire insight and regain his equilibrium. At the same time, the author conveys definite clues about the time which surely influenced him.

It was a transitional age, an era in which diverse elements joined forces to supply the motive for a production of such nature. It was a period in which the people rebelled against the status quo. The theories of the wise men no longer satisfied them as to why the innocent suffer, which was related directly to the perplexing problem of God's justice. Eliphaz's first words (4:3-5) admit that the old theory no longer comforted the people. In fact, those very individuals who used it to comfort others, now found no consolation in it themselves. Was God as just as the prophets had pictured Him, they asked themselves. And this question confused them. According to their monotheistic faith (1:6; 31:26-28), God was regarded as the cause of all events, good and evil. It was generally believed that righteousness was followed with blessings and it was inferred that misfortune was the result of wickedness. This concept pointed to a rigid relationship between the person's deed and destiny, without partiality. Such is the prevailing view as the Book of Job opens.

The people, however, could no longer reconcile the theory

with the facts for they saw the righteous suffer and the wicked enjoy themselves in too many cases. The author expresses their rebelliousness by cleverly indicating that they were no longer submissive as was the Job of the prologue. The Job of chapter three was a more accurate picture of a new state of mind, of society's reaction. Their narrow concept of God made them feel that He was unjust and immoral for permitting innocent people to suffer needlessly. This was their attitude as they faced this religious problem, which the author has preserved for us in the person of Job, who is really not a single individual, but a great number of people resisting the fact that they were called upon to endure misfortune for no justifiable reason. It is quite possible that the author himself was one of the doubting sufferers, and he used his literary gift to fight the traditional lumping together of sin and suffering thus questioning the integrity of the afflicted. Since the people earned reward or punishment for themselves, the innocent had a perfect right to voice their protest for not receiving due compensation for being righteous. This helps explain why Job felt it necessary to list his virtues and remind the Lord of this so-called arrangement.

The resistence by the people actually began some time before the book was written. When the reforms of Josiah took place (621 B. C. E.), the people felt that they were entitled to good fortune and happiness. Instead, Josiah himself was killed on the battlefield, the nation met with misfortune at the hands of the Egyptians and the Babylonians with the latter eventually destroying the kingdom of Judah. Then the prophets, like the populace, became skeptical of the contemporary theology of divine retribution whether it refer to individual or nation as is evidenced in Jeremiah (12:1), in Habakkuk (1:13; 2:5), and in other prophets. The author expressed this skepticism and attempted at the same time to comfort the people by writing this book. Though they suffered terribly, though some Jewish people may yet be captives, they were nevertheless God's children enjoying His favor.

When the book was written the national scene was quiet with the result that there was no opportunity for political advancement. The only means by which a person could distinguish himself was by establishing a reputation as a righteous individual. This led to the emergence of two classes of people, the professionally pious who believed in retributive justice, and the ungodly who argued against it.[74] This led to an unpleasant rivalry amongst the pious to gain a reputation for their piety. When one of this group was visited by misfortune, he was deprived immediately of the reputation he had built for himself. He was instantly labelled an evil-doer. Such torturous and catastrophic spiritual tragedies took place, especially when the afflicted felt that there was no cause for his calamity. He then pleaded for vindication and asked God to redeem him. Such is the tone of Job's utterances. Furthermore, the doctrine of divine retribution declared in so many words that happiness, prosperity, health, and so on, are the direct results of piety. That is, a pay envelope was to be expected as recompense for one's actions. It was a matter of trading. Seeing the pious make a display of their piety, a question arose in the minds of the people. Are these individuals loyally pious and disinterested, or are they merely selfish adventurers looking out for themselves. In making Job reply that he fears God for nought, the author attempted to answer this bothersome question by asserting that an occasional individual is capable of real and disinterested piety and goodness, but that this requires a great amount of faith.

Society at that time recognized the individual personality as independent of the community, and monogamy was generally practiced (2:9; 19:17; 31:10), verse 27:15 being the only manifestation to the contrary. The social conditions were of such nature that "From out of the populous city men groan, And the soul of the wounded crieth out" (24:12). The section from which this quotation is taken (24:2-12) helps us understand why Job's friends considered him a doer of evil. Being a peace-

ful and tranquil era, it enabled the wealthy to become wealthier, but at the same time more calloused and selfish. The rich became the tyrants of society acting ruthlessly and violently. They oppressed the poor and subjected them to extreme privations by taking illegal human and material pledges from them. They stole and removed legal boundaries. They were envious of one another with a strong class distinction in existence. The accumulation of wealth was their sole aim in life. They offered no charity to the needy and extended no welcome to the stranger. They did not treat their employees fairly, and adultery was practiced. It was therefore argued that if one is rich he must be evil. This reasoning led Job's friends and community to accuse him of wickedness for he was a member of the wealthy class, and they could not imagine that one can be wicked and not be punished. This classified Job with those who accumulated wealth to prove their piety. Job, however, speaking for all people in his circumstances, protested his innocence throughout, denied being sinful, and objected to this false logic. He rebelled against the idea that wealth and religion went hand in hand. The author thus indicated his impartiality by speaking for all people, pleading the cause of both rich and poor alike.

Another feature of the period to be considered is the wisdom movement that spread in the land of the Jewish people. We are informed by Jeremiah that a group of wise men lived in Judah (18:18), replacing the prophets after the destruction of the Temple.[75] They were also adept scribes (Jeremiah 8:8) and had travelled extensively. The literature they composed was thus written by world-wise secretarially trained individuals who concerned themselves with and wrote about the problems of life for the reading public, and who avoided making references to any particular religion so that their books would be read by the peoples of the surrounding countries. Consequently, the author of Job placed his characters outside the Palestinian boundaries and described the non-Jews favorably.

Reflecting these different trends, the author did a superb

job in assembling material and writing a book that belongs to the ages.

5. The Influence of the Book on the Jewish People

The Book of Job has enjoyed an extremely fine and glorious reputation among the great writers and profound thinkers. Carlyle, Tennyson, Ruskin, and others, have hailed it as a masterpiece. Its influence can be traced in many Western dramas dealing with human suffering,[76] for the theme of the troubled soul is ever appealing. It conveys important messages for all humanity. It has served as a continual source of consolation to those who are overcome with grief and sorrow, and instills within the individual the confidence of faith in the ultimate triumph of justice and righteousness regardless of how black things may appear. The book is especially helpful to humanity in this day and age when science rather than God is regarded as the all-encompassing factor, in that Job overcame his conflict through faith, by contemplating the mysterious forces at work in the world.

While this is generally true, we are at a surprising and regrettable loss when we apply the significance of the book to the Jewish people specifically. The book has had no influence to speak of on the Jewish community. Even though the reading of Job is sanctioned on Tisha b'Ab,[77] the Hebrew anniversary date of the destruction of Jewish nationhood and Temples (586 B. C. E. and 70 C. E.), and is included in the Sephardic liturgy for that day,[78] it has exerted very little influence on the Jewish people. Although it is one of the permitted readings for the Jewish mourner during his first seven days of mourning,[79] and was read to the High Priest during the night of *Yom Kippur* (The Day of Atonement) because the fascination of the story would keep him from falling asleep,[80] we must nevertheless agree with Schmidt[81] that the influence of the book was limited and left no trace behind it. "No great man in Israel

seems to have been attracted, shocked, or inspired by it." It was not attacked by the scribes and was read with solemnity, but inattention, in the houses of worship.

Some scholars, however, do attribute to the book special spiritual value for the Jewish people. Davidson,[82] for example, feels that Job reflects the history of the Jewish people in regard to their undeserved and inexplicable suffering throughout the ages. Job contains a continuous lesson for them. That whenever they are afflicted with misfortune and are harassed by doubts as to whether the Lord has heard their pleas, the book strengthens and encourages them to believe that God is regarding them and that they may yet come into His presence. In line with this thinking we may surmise that the Jewish people were confronted with the same problem that beset Job—whether God was still with them in spite of their afflictions and misfortunes. The author used this vehicle to assure them that just as Job realized that God was on his side and would vindicate him, so must the nation never lose hope, but always feel that He is with them continuously despite the reverses and hardships they may experience.

Cheyne[83] explains that when the author uses the Hebrew expression *shab et shebut* (42:10) to describe Job's change of fortune, the literal translation of which is "returned the captivity," he is not thinking of Job the man, but rather of the people of Israel. Cheyne invalidates himself, however, when he says that the above Hebrew phrase is used for the restoration of national prosperity, for the two instances he cites where the same expression is used (Psalms 14:7 and Joel 4:1), they do not refer to the reestablishment of communal well-being but to a return of the whole nation or part of it from exile.[84]

Nevertheless, neither Davidson's nor Cheyne's interpretation was alluded to in recent years when the worst tragedy in all their history befell the Jewish people. Never before had systematic murder been carried out against them as a group. Yet, not once to the writer's knowledge was the Book of Job

referred to publicly by eminent Jewish spokesmen during those trying days. It was as late as October 26, 1947, that a sermon was delivered on the radio program "Message of Israel" by Rabbi Jacob J. Weinstein entitled, "Job, A Modern Parable."[85] The writer has found upon personal inquiry from his colleagues, from personal observation, and from self-reflection that the book is rarely used as a text for a sermon,[86] or as a means of inspiration and instruction to fortify and encourage Jewish youth and adults to withstand whatever sufferings they may experience. Schmidt is correct in stating that a work like Job "Belongs . . . to all ages . . . (and) is interpreted afresh by each generation."[87] The potential is there; it needs but to be used.

To determine the effect of the book on the people of Jewish faith today, the writer prepared a questionnaire that was answered by ninety Jewish people. For the sake of comparison, he had ninety Christians answer the same questionnaire and compared the reactions of each group towards Job.

The questionnaire consisted of the following seven questions. Did you ever hear of a book called "Job?" Are you acquainted with the story? Where did you first come in contact with it? Has it had any influence on your life? What has it taught you? Has it helped you in any way? Have you ever heard anyone speak of it in every day life?

These are the results. The answers supplied by the Jewish people were as follows: 40% replied that they had heard of the Book of Job with only 17% claiming familiarity with it. As to how they first came into contact with the book, 15% credited Sunday School, 12% personal reading, 7% sermons, and 1% each to school, conversation, church, and an assignment in a drama class. 4% reported that the book exerted some influence over them and that it had taught them something, with 6% acknowledging positive help to it in their daily lives. 70% never heard anyone speak of Job in every day life, 16% occasionally, 12% rarely, and 2% heard it mentioned frequently.

Examining the above results we are forced to conclude that as in the past Job has very little effect upon the modern Jew. A suggested reason for this is that its solutions to the problem of suffering are too lofty and do not ease the disturbed mind.[88] When we view the result, however, from the number who are acquainted with the story, we come to a somewhat different conclusion. The "no," "not certain," "maybe," "slightly" replies to the questionnaire, purify the "yes" answers. 17% were acquainted with the story, and of this number 4% were influenced and 6% were helped by it. This means that almost 25% of those familiar with the story were influenced by it and 35% were helped by it, which is quite good. This indicates that the Book of Job contains an effective story and is of value to those familiar with it. Worthwhile teachings can be derived from it.

The Christian group answered the questionnaire in the following manner: 74% had heard of the Book of Job, with 20% familiar with the story. 49% first came into contact with Job in Sunday School, 20% through sermons, 5% through the radio, 2% via lectures, and 1% through a friend. 19% felt that Job influenced their lives, 5% felt that it taught them something, with 10% replying that Job helped them in their personal lives. 49% stated that they never heard anyone speak of Job in every day life, 29% replied rarely, 19% occasionally, and 3% frequently.

Almost one-fifth of the Christian group felt that they were influenced by the Book of Job which is, in itself, a rather good percentage for the total number answering the questionnaire. The result is even more impressive when we realize that only 20% were acquainted with the story and 19% were influenced by it. In comparing the Christian and Jewish groups in regard to this aspect of the questionnaire, almost five times as many Christians as Jews were affected by Job. 10% of the Christians claim to have been helped by the book, which is 50% of the total number familiar with the story. This too is a very good

average. In contrast to the Jewish group, 4% more Christians reported to be helped by Job.

All in all, it appears that Job has made a far greater impression upon the Christian than the Jewish group. It is also evident that the Christian clergy alludes more often to Job during preaching than the rabbinate, and that it is emphasized to a much greater degree in the church Sunday School than in those of the synagogues and temples. This could be due to the greater emphasis the Christian group places on suffering than the Jewish. Although there is no data on the proportion of each group attending Sunday School, most Jewish Sunday Schools do not include Job in their curricula. Further evidence of this is that 52% of the Jewish group who had ever heard of Job reported the Sunday School as their first contact in contrast to the 93% of the Christians who so indicated.

The existing statistics of both groups indicate that of those who are acquainted with the story of Job, a goodly number are influenced and helped by it. It is apparently of some value to those who know it because it contains an effective story. This leads to the suggestion that the Book of Job should be utilized more extensively by the church and synagogue, especially the latter, than it is at present because it has a potential for greater influence upon its readers. Furthermore, it could be used beneficially in the general experience of the people, instead of being ignored as it is now.

The role of the Book of Job is likewise insignificant in regard to the number of laws and customs it has contributed to the Jewish people. And of those practices derived from its contents, none are of any major significance. Some are, however, very interesting.

When visiting a mourner to extend condolences, the comforter should not be the first to speak, but should wait for the mourner to begin the conversation. This custom is derived from the order in which particular verses appear in the book. When Job's three friends came to comfort him, "none spoke a word

unto him" (2:13). The next verse reads, "After this opened Job his mouth" (3:1), and then, "Then answered Eliphaz the Temanite" (4:1).[89] Also, while the actual visit takes place, the comforter should sit on the ground with the mourner. This is derived from verse 2:13 which states that Job's friends sat with him upon the ground seven days and seven nights.[90]

To best express the influence of the book in regard to the attitude the individual should adopt concerning repentence and good deeds, the Talmud[91] writes: "If one is sick and confined to bed, it should appear to him as though he were brought up to a gallows to be judged. If he has influential intercessors he is delivered, but if not, he does not escape. And these are man's intercessors: repentence and good deeds. For even though nine hundred and ninety-nine people condemn him, but one speaks of his merits, he is delivered, as it is said, 'If there be for him an angel, An intercessor, one among a thousand, To vouch for man's uprightness; Then He is gracious unto him, and saith: 'Deliver him from going down to the pit, I have found a ransom'!" (Job 33:23-24).

Jewish law requires that when death overtakes an immediate member of one's family,[92] that he tear his garment. In order to fulfill this precept properly, the mourner must rend his garment while standing. The source of this practice is Job 1:20. When Job was informed of the death of his children, we read, "Then Job arose, and rent his mantle."[93]

The Rabbis of the Talmud came to believe from verse 42:10: "And the Lord changed the fortune of Job, when he prayed for his friends," that "he who seeks compassion for his comrade, and he is in need of the same thing, he is answered first."[94] A Rabbi named Mar Zutra said that death at sixty is a Heavenly death. He derived this from Job 5:26 which reads, "Thou shalt come to thy grave in ripe age." The Hebrew word used for "grave" in this verse is *bakelah*. The numerical value of each Hebrew letter composing the word ("bet" equals 2, "kaf" equals 20, "lamed" equals 30, "het" equals 8), totals

sixty.[95] From Job 29:25, "I chose out their way, and sat as chief, and dwelt as king in the army, As one that comforteth the mourner," the Rabbis conclude that when a mourner is visited, he must sit at the head.[96] The commentator *Ydai Moshe* says that the Book of Job teaches that the individual should bless the Lord for the evil as for the good things he experiences.[97]

6. Summary

The legend about Job, which circulated before the dialogue was written, was used by the author of the dialogue to express the thinking of his contemporaries on the problem of suffering. The prose section and the dialogue were, consequently, composed by two or more individuals. Although Job is not a historical character, this book will nevertheless treat him as though he actually lived and will deal with the Book of Job as a whole, as if written by one author because a comparatively unified psychological picture is given.

The third cycle was originally longer than it is at present with each of the friends speaking and Job replying. The present arrangement of the cycle, however, is faulty. The present writer rearranges the sections as follows: Eliphaz 22; Job 23-24; Bildad 25; 26:5-14; Job 26:1-4; 27:2-12; Zophar 27:13-23. This leaves Job without a third reply, which must have been lost since chapter 28 is an interpolation. The Elihu speeches are a later addition, and passages 40:15-24 and 40:25-41:26 are out of context and the work of later hands. The book was written at about 400 B. C. E., and its author is a Jew despite the many attempts to attribute other nationalities to him.

The book discloses the religious, social, political, and cultural conditions of the time. The prevailing doctrine proclaimed a rigid, impartial relationship between a person's deed and destiny. This made God appear unjust and immoral, since He permitted innocent people to suffer without good reasons. It is written from the point of view that the individual was independent of the community.

Generally, the Book of Job has influenced the Jewish and Christian people little until now, though the latter more than the former, but has great possibilities should it be more widely read and studied. It has led to the development of some Jewish laws and customs.

With this critical background to the Book of Job, Job's psychology and theology will now be explored. His reactions to the difficult situation in which he found himself go beyond him and are applicable to all people. For every person experiences suffering to a greater or lesser degree some time during his lifetime.

CHAPTER III

The Counseling Techniques in the Book of Job

1. Job's Personal Attitudes

Good counseling begins by eliciting as many factors as possible regarding the counselee's whole situation. That is, to extract all the factors that exert their influence on him. Job's circumstances are clearly depicted in the prologue and dialogue. He sustained such tremendous losses that his entire fortune was wiped out. Though he was no land-owner, he possessed much livestock and servants of which he was deprived, except for four servants. After being stripped of his material wealth, his ten children, seven boys and three girls, were killed. All that Job owned and loved was taken from him. His grief was great.

His least valuable possessions were taken away first with those of greater worth following. The oxen and asses and camels, his first and third losses, were stolen by the Sabeans and Chaldeans respectively, that is, through human hands, while his second and fourth losses, the sheep and his children, were obliterated through natural causes—a fire and a strong wind. Satan was thorough. He neither delayed nor gave Job any warning, but swooped down upon him mercilessly so that while one messenger was relating sorrowful news another came.

Job's final catastrophe was his personal affliction. He was a pitiful sight. The many references to his illness throughout

the book point to a very horrible condition indeed. When his illness is first mentioned (2:7), the Hebrew term used is *shehin,* which was one of the Egyptian plagues (Exodus 9:9-11) as well as Hezekiah's ailment (II Kings 20:7; Isaiah 38:31). It is a skin disease. Ulcers and boils covered Job's body which disfigured his face and made him unrecognizable (2:7, 12). One Hebrew source says that he was smitten with fifty plagues;[1] another that he was afflicted with seven different kinds of eruptions.[2] Neither source, however, specifies the disease by name. Driver and Gray feel that he suffered from elephantiasis, a symptom of leprosy, which derives its name "from the swelling of the limbs and the blackening of the skin which disfigures the sufferer, so that his limbs and skin resemble that of an elephant."[3] Bennett[4] also feels that Job had leprosy because of such symptoms as emaciation (16:8), sleepless nights and bad dreams (7:14), and his loathing of life. Jastrow[5] comes to this conclusion because Job was treated like a leper living outside the camp (Leviticus 14:3). Creighton,[6] who feels that Job had the worst form of leprosy, quotes Ibn Sina who wrote: "During sleep frequent atrabilious dreams appear. Breathing becomes so difficult that asthma sets in, and the highest degree of hoarseness is reached. It is often necessary to open the jugular vein, if the hoarseness and the dread of suffocation increases."

Macalister[7] feels that Job suffered from the "Biskra button or Oriental sore" which is peculiar to the Mediterranean shore and Mesopotamia, sometimes called the "Aleppo sore or Bagdad sore." Masterson[8] contends that it was a "very extensive erythema."

The symptoms scattered throughout the book are many and varied. Job was in continuous pain (3:24-25) and extremely nervous (3:26). He felt as though poison was inside of him (6:4). His flesh was infested with worms that perforated his body causing a secretion of pus which dried up and became scabby, and then broke out again (7:5). He had nightmares

(7:14-15) and feelings of strangulation. His breath emitted an offensive odor (19:17). Macalister[9] lists other possible symptoms. The Hebrew word *mum* (11:15) which is translated as "spot," denotes another kind of skin disease. "Asps" (20:14, 16) may refer to guinea-worms, which are parasites that bury themselves beneath the person's skin and cause local inflammations. The term "bones" in poetic passages often refers to the human body when it is affected by emotion, which Macalister calls "crook-backedness." He feels that this is related to Eliphaz's statement that his "bones" trembled with fear (4:14), and to Job's complaint that his "bones" were pierced at night (30:17) and burned with fever (30:30). Some Rabbis attribute many illnesses, eighty-three to be exact, to changes in the bile.[10] According to Macalister there is an indirect reference to this belief in Job's complaint: "He poureth out my gall upon the ground" (16:13). He also says that the Hebrew word *kalah* refers to a disease that is brought about by a fever which causes the flesh to become emaciated. This most probably refers to different types of malarial fever to which there may be references in 19:27 and 33:21.

It has also been suggested[11] that Job might have been afflicted with Dengue or "breakbone fever," with which some of his symptoms coincide, as fever (30:30), pain in the muscular joints (30:17), an itchy skin eruption (2:7-8; 7:5), loss of appetite (3:24; 16:8), weakness (16:17; 23:2), diarrhea (30:27), vomiting (16:13), and eye trouble (17:7). Stevenson[12] feels, however, that the Job of the poem had no physical disease, and that his cry: "My wound is incurable" (34:6) is a figurative expression. Creighton[13] asserts that the statement "from the sole of his foot even unto his crown" (2:7) merely expresses "a peculiarly loathsome affliction." Nevertheless, despite all that has been said, we must agree with Barton[14] that "it is hopeless now to try to identify the malady from which Job suffered."

Drs. Dunbar and Slaughter[15] make it possible to deduce

psychosomatic interpretations for Job's skin disease. They write that the skin feels all sensations and serves as a means of expression for psychosomatic relationships. Experimenters have proven a decided relationship between the skin and the individual's mind by having caused blisters to appear on subjects by hypnotic suggestion. Everyday speech aptly describes the effect the emotions have upon the individual's skin, as "the blushing bride," "paling with anger," "flushing with resentment," and others. Disturbances in the skin occur when some stimulating situation arouses the emotions, which, in turn, produce excess energy that is released through the autonomic nervous system.

Some of Dunbar's statements may apply to Job. She writes that skin suffering is usually associated with personal loss; the loss of a person or article to which they have become attached. They also seek sympathy. Job fits this pattern perfectly. He lost his children and fortune and sought sympathy, of which he was denied by God and by his friends. Dunbar further states that skin sufferers are confronted by a "deep-seated emotional conflict between (the) desire for affection and a fear of being hurt if they seek it." Job was also faced by such a conflict, attempting to reconcile the goodness, mercifulness, and justice of God, in Whom he was a firm believer, with the dire straits in which he, a righteous individual, found himself. He sought the affection of God, but felt hurt when it was kept from him. She also writes that annoyance and frustration can cause painful or itching sensations, and Job was certainly annoyed and frustrated with his plight.

Job's material and familial losses and his personal affliction surely affected his mental state. Throughout his speeches, glimpses of hope and understanding are clearly discernible. These, however, will be dealt with later in the chapter when Job's progressive insights are discussed. At this point, Job's unwholesome mental condition will be surveyed.

As Job's arguments and rebuttals follow one another, it is

not difficult to ascertain his emotional level. The greatest cause for his disturbance was obviously not the grief that he experienced nor the economic losses that he sustained, but the mystery of the reason for what befell him. He was puzzled no end. His lament in the third chapter indicates that he was not yet aware of the true problem confronting him. It was more in the category of the releasing of tension. When his visitors told him to repent, however, the real issue dawned on him and he came face to face with it for the first time. This led him to question the authenticity of the theory of retribution because he felt that he was not guilty of any sin great enough to merit such great suffering. He believed in the rule "measure for measure" before he was visited with calamity, but now that he was personally afflicted, his belief in it was shattered (4:3-5). His friends thereupon called him a hypocrite. With his old thinking experiencing violent change, Job floundered and was quite ambivalent. He lost his security and became anxious. His world, so to speak, collapsed. He felt that not only had God deserted him but was arrayed against him (6:4), which led him to question the worthwhileness of life with all its attendant suffering. Furthermore, of what value was life when a man's most trusted friends were deceitfull (6:15) and his brethren and acquaintances ignored him (19:17). Here was a lonely, frustrated individual indeed.

Stevenson[16] interprets verse 19:17 to mean that Job ceased to be the object of love. He observes that in the figurative language of lovers, when the breath, or any area around the mouth, is described as sweet, it is an expression of love as in the Song of Songs (5:16; 7:9). When Job's breath became loathsome to his wife, it would indicate that she lost her affection for him which led him to complain.

Within the same speech, Job was agitated (6:2) and impatient (6:11). He moved from feelings of loneliness to expressions of bitterness against God (7:11), Whom he regarded as the source of his pains and nightmares, and he carried this

bitterness into his next speech (9:18; 10:1). Another apparent cause for Job's bitterness was that God "mock(ed) at the calamity of the guiltless" (9:23). He intermingled his bitterness with a feeling of hopelessness, that God "destroyeth the innocent and the wicked" (9:22). "Though I be innocent, He shall prove me perverse" (9:20). The despondency which led him to request death in his lament (3) was still with him during his next two speeches (6:9; 10:18). It is not repeated again, however, during the remainder of the book. Job's ambivalence is also observed in this speech (9-10) in that he was provoked at God for sneering at the innocent (9:23), and yet spoke of Him as the person's benevolent Creator (10:8-9).

Job began his next speech (12-14) sarcastically (12:1). He felt the need for self-assurance, that he was as good as his friends (12:3; 13:2). He even called them liars and quacks (13:4). For the first time, he referred to himself as a "laughing stock" (12:4) and "contemptible" (12:5). For the first time Job used degrading terms about himself. At the same time, he became assertive and daring and resented being called a hypocrite (13:16). By seeking to hide from God's temper until He would remember him (14:13), he appeared child-like, imagining that he would cause God anguish by not being there.

From this high point of father-son relationship Job again descended into the depths of despair (16-17). The reason for Job's set-back was due to his friends who were "sorry comforters." They did not know how to be sympathetic. Diplomatic Eliphaz's sharpness (15) must have cut him deep. Job's picture of God changed from that of standing at the sidelines and jeering to that of an "adversary" who hates him (16:9). This despair was coupled with a feeling of hopelessness (17:11-16). He resented being held up as an example of sinfulness and being spat in the face (17:6). He also had many fits of weeping (16:16). The feeling of these chapters is carried into his next speech where he still felt that he was regarded as God's adversary (19:11). He asked for his friends' pity (19:21) instead

of being persecuted by them (19:22). He lost all hope (19:10).

In his next speech Job admitted impatience (21:4), which was followed by a return of his bitterness (23:2).

Realizing the difficulty of arriving at a positive diagnosis of Job's illness due to the impossibility of interviewing him personally and being limited to a document written thousands of years ago, Job's complaints lead to the assumption that he possessed the characteristics of involutional melancholia, which is defined as a depression of middle and later life. This is readily perceived when Job's symptoms are compared with those enumerated by Henderson and Gillespie[17] and Page.[18]

During the involutional period, which is roughly estimated to occur among men between the ages of fifty and sixty-five, various physiological changes take place. Though its onset is gradual, it is usually precipitated by some distressing psychic experience, as loss of position, death of a near relative, financial reverses, physical factors, or a combination of them. Job encountered each of these characteristics. He was depressed, demoted from the favorable position he held among his townsmen, deprived of his family and wealth, and was at the stage of life mentioned for he had ten children, seven of whom were adults who possessed homes of their own (1:4). The honored position Job held in his community also points to a man at this age level.

The term "involutional melancholia" is used to classify those people who have at no time in their lives ever suffered from any serious form of mental illness. With Job begetting so much honor that the aged stood in his presence (29:8), and regarded so highly that authorities refrained from talking when he did (29:9), suggest that he always enjoyed sound mental health, especially since his counsel was sought (29:21). The real sufferers of involutional melancholia "seldom show any involvement of the intellectual faculties. Considering the depth of distress which they exhibit, their intellectual clearness always stands out prominently."[19] There can be no doubt of Job's alert-

ness and clear mind during the entire debate. The earliest and most impressive physical change in these cases is the loss of weight, of which Job complains (16:8). This is partly due to intense agitation, the refusal of food, and disturbances in the gastro-intestinal system, which are likewise evidenced in Job. He was agitated (6:2; 19:2), refused food (3:24), and was inwardly upset (16:13; 30:27). Other symptons of this malady are anxiety, the feeling that the future holds no salvation, the aspects of great misery, moaning and groaning, raking over the past, with some begging for mercy but more seeking to be punished or killed. They are dejected and many commit suicide. They possess nihilistic delusions, that the world has lost all meaning, and express hypochondriacal delusions. Some have paranoid features.

The involutional melancholia psychosis is "an accentuation of preexisting traits which in turn, are part of the individual make-up."[20] Those suffering from this illness were before they became sick "shy, stubborn, frugal, overconscientious, and inhibited. They are serious minded individuals whose lives are governed by a strong sense of duty and rigid moral principles. Their interests are primarily confined to their family and work. They have few friends (and) many are chronic worriers."[21] Most, if not all, of these characteristics are observed in Job. His personal insecurity made him anxious, dejected, and agitated (6:2; 17:7; 19:2). He felt that the future held neither hope nor salvation for him (7:7; 17:11-16; 19:10). He begged for death (3:20-21) and pity (19:21). That Job was in misery is indicated by his wife's statement (2:9), his friends' first reaction at seeing him (2:12), the place where he sat (2:8), and his lament (3). He sighed continuously (3:24) and recalled the good old days (29; 30:25; 31). He felt that life was meaningless and referred frequently to his physical condition. He had marked paranoid, persecutory trends in his thinking, picturing God (6:4; 7:17, 19-20; etc.) and his friends (19:22) as his persecutors.

Job, furthermore, possessed those personal traits that lead to involutional melancholia. He was a worrier. Fearing that his children might have offended God during their round of parties, he offered sacrifices on their behalf (1:5). His interests were centered on them. He did not seem to have many friends, his townsmen spat in his face, and they loathed and despised him. His comforters consisted of only three men who came from afar; the people of his own community did not visit him during his bereavement. He had high moral principles, possessed a strong sense of duty (31), and was very serious minded, which is characteristic of overconscientiousness. His illness was of the acute type for he mentions having hallucinations of a terrifying nature (7:14).

The psychopathology of involutional melancholia operates in the following manner. As the person grows older, he concentrates more of his attention upon himself because his abilities are declining which cause him to become insecure and fearful. With the growth of interest in the self, external interests become fewer and restricted. The outside world holds no interest for him. Consequently, he becomes preoccupied with death because he finds no satisfaction in life. Being overly concerned with his bodily afflictions is one way in which he contemplates death. The ego or the self, however, resists this idea which produces an ambivalence in that it possesses a revulsion for death and yet wishes it. Job underwent these mental gymnastics. He was quite the egotist (29, 31), and yet he longed for death (3:11-13). Actually, however, those suffering from involutional melancholia are apprehensive of death, and since sleep is a symbol of death, they suffer from insomnia, which is another of Job's complains (7:4).

There are definite indications in current investigations that psychosomatic illness is inconsistent with psychoses. Job's skin disease need not, therefore, necessarily be due to psychosomatic reasons as indicated earlier. Sufferers of involutional melancholia have a tendency, in their agitated state, to pull at and

scratch themselves, with the excoriations possibly becoming infected. Since depressives are not meticulous about their personal hygiene, these bruises may become infected. In addition to being depressed, we know that Job threw ash on his head, sat on the dungheap, and scratched himself with a potsherd, which could account for his skin breaking out the way it did. We know further in Job's case that his skin cracked (7:5) which made it possible for pathogenic bacteria and fungi to enter his system which could lead to recurrent attacks of lymphatic fever. It is very probable, therefore, that Job suffered from Bancroft's Filariasis[22] which causes feelings of depression and may lead to elephantiasis.

2. The Counseling Techniques In the Book

The remarks of Job's wife consist of but one sentence (2:9). She neither argued nor debated but counseled her husband to commit suicide. The commentator *Kesheth Umagen*[23] makes a very interesting observation on this verse. He points out that when Job lost his children and wealth, he praised God saying: "Blessed be the name of the Lord" (1:21). When his body was smitten, however, he said nothing but remained silent. His wife then remarked sarcastically: "Dost thou still hold fast thine integrity?" (2:9). The Hebrew word she used is *barek,*[24] which literally means "bless" but is translated as "blaspheme." She literally said to him, "bless God and die." What she meant was: "When God first visited you and snatched your children and wealth, you blessed Him. No sooner did you finish when He plagued your person. Bless God again and you will die, for there is no other way in which He can afflict you." She apparently forgot herself for she was spared throughout.

Being a woman, Houghton[25] comes to the support of Job's wife. She observes that not only Job but his wife too was bereft of her children. She suffered grief as well as he. When they lost their wealth and children, she was naturally sad but was able to weather these blows because she shared these losses with her

husband. But when Job himself was smitten, she was unable to tolerate the inability to share her husband's physical illness. In desperation, and by voluntary intervention, she counseled that he take his own life. She was unable to contain herself any longer and blurted it right out. Her emotions got the better of her.

Mitchell[26] feels, however, that Job's wife agreed with the contemporary view that her husband was a sinner and a hypocrite in proclaiming his innocence. She sincerely felt that he was the cause of her children's death. When Job saw that she too lost faith in him, whatever prop and support he had gave way. She thus used her head instead of her heart. To determine whether the advice given by Job's wife is the normal husband-wife reaction, the writer questioned about one hundred women comprising all faiths, how they would react in a similar situation. The unanimous opinion was that under no circumstances would they advise their husbands to do away with themselves. To many, the mere suggestion of such an idea was repugnant. They each declared an optimistic faith in the possibility of their husbands' recovery should they be taken seriously ill. It would seem from this small sampling that euthenasia does not have popular support when the decision one is to make concerns members of his own family. Job's wife, however, displayed pessimistic inclinations in suggesting to her husband that he would not get well. Perhaps it was a wish-fulfillment on her part. This would support Mitchell's contention that she hated Job. She wanted to see him dead like her children because she felt that he was responsible for their demise.

All of Job's friends utilized the same approaches. The first technique they employed, which was apparently very effective, was quietness (2:13). The conditions conducive to its use prevail in the story as told. A satisfactory rapport existed between Job and his friends for they went out of their way to console him. They must have liked him very much and thought highly of him to have travelled the distance that they did. Secondly,

his situation was one of stress and tension in that he despised his life and hoped for death. Thirdly, his friends possessed the right spiritual condition for they had a special purpose in visiting him. They came with the proper attitude to perform a specific religious duty—to comfort him. And lastly, Job gave them his full cooperation because he was sorely in need of the type of help they offered. Quietness is a spiritual quality which conveys a sense of protection and patience. His friends emphatically entered into his grief by doing what he did (2:12), which must have afforded Job great relief.

A second technique they employed was that of intellectual interpretation. This is the term Rogers[27] uses whereas Levine[28] labels it persuasion and reeducation. The underlying principle of this approach is to persuade the person, by appealing to his intelligence and reason, to alter some of his ideas and to revise some of his patterns of behavior. It implies that the counselor is the wiser of the two in that he undertakes to advise and guide the person in need to a clearer conception of what is wrong. Job had a preference for this method too (6:24). His friends tried hard to help him understand his situation by explaining and interpreting the reason for his suffering. They believed that if they could convince him of his sinfulness, he would repent, alter his behavior, and thereby change his present misfortune. They worked at it too hard, however.

Eliphaz reasoned with Job from the point of view of personal experience. He asked Job to weigh his own approach when he counseled others (4:3-4). He suggested that he must have done something wrong to merit his suffering (4:7). Eliphaz reported a mystical vision that he had, that no man is just before God (4:17), to convince Job of the foolishness of his lament. He also intellectualized that Job's suffering may be God's chastening of him (5:17). Bildad, treading the same path as Eliphaz, offered other arguments. He asked Job to study the teachings of history (8:8-10) that the wicked are always destroyed by God. Zophar added nothing new. He merely gave

his amen, so to speak, to the arguments advanced by his compatriots. Job is guilty because he is suffering.

The method of intellectual interpretation was quite in vogue when clinical counselors understoood the dynamics of behavior patterns better. Like Job's friends they felt that all that was necessary was to diagnose the case, tell it to the individual, and the person's attitudes and feelings would change. Like Job's friends, however, they found that it did not work as did the classical psychoanalysts who found that their interpretations were frequently rejected by the client. Basically, the value of intellectual interpretation extends only so far as it is accepted and assimilated by the subject.

Another method Job's friends utilized which failed was that of exhortation. They attempted, by vividly picturing the fate of the wicked, to build up Job's feelings to the point where he would promise to mend his ways and make peace with God (5:8-16; 11:13-20; 22:21-22). They also resorted to authoritarian firmness, which is one of the oldest of all psychotherapeutic approaches. It aims to effect a change in the individual by such means as fear, pain, threats, and intimidation. It is a terroristic approach. Job's friends attempted to frighten him into confessing misdeeds that he was not guilty of so that he might recognize the need for change. Job, however, resisted their efforts successfully.

Guidance and advice was another of their techniques. This is fundamentally a supportive therapy. Its underlying thesis is that people need to be told what to do; otherwise they do nothing. It assumes that people need to be controlled to a great degree, which Job's friends firmly believed. They were constantly telling him what to do so that he might better his unfortunate situation (5:8; 8:5; 11:13-14).

It may seem strange, yet Bildad used the technique of bibliotherapy (8:8-10), which calls for the prescribing of books to increase the person's store of knowledge so that he may better understand himself and conditions around him. True, he did

not list any specific books, but he did suggest that Job review the recorded events of human history which should help set him straight.

Unlike the trained psychotherapists, Job's friends reacted vehemently as the debate progressed and they tried hard to argue him down (6:25). They were irked by Job's unwillingness to accept what they felt were helpful observations. This led them to become very sharp and severe. Whereas Eliphaz merely suggested in his first speech that Job had sinned, he later accused him of specific sins (22:5-9). Bildad likewise resented Job's attitudes and grew more irritated as the debate progressed (18:2-4). Even Zophar, whose first speech was quite harsh, grew even harsher. He admitted that Job agitated him.

Like Job's friends, Elihu too indulged in intellectual interpretation. Because the friends were unable to convince Job, he undertook to appraise him of the reason for his misfortune. He emphasized the theory that suffering is disciplinary. Although Eliphaz referred to it earlier (5:17), Elihu stated it more forcefully (33:16f.; 36:10f.). Elihu used the direct approach, and like the friends attempted to exhort Job to pray to God for restoration (33:23-28). Furthermore, he advised Job that it is neither proper nor fitting for him to refer to God as unjust or wicked (34:16-20) and bluntly told Job that he did not know what he was talking about (34:35).

3. Their Psychotherapeutic Value to Job

Although the above approaches did not wholly solve Job's problems, they effected a considerable change in his mood and attitude. They served a definite purpose because as the debate progressed and as Job's friends grew angrier, harsher, and severer, Job became calmer and his bitterness and depression diminished.

Their greatest value lay in that they served as a means of catharsis, which is a psychotherapeutic method that provides people with the opportunity to talk out their problems. It en-

ables them to express their pent-up thoughts, feelings, and attitudes which revolve around their conflicts and problems, thereby gaining release and relief of tension, which leads to understanding, reassurance, and relaxation. Not only does it free the person from "conscious fears and guilt feelings . . . but it can bring to light more deeply buried attitudes which also exert their influence on behavior."[29] One of the benefits of catharsis is that it enables the person to gain emotional release from his repressed attitudes and feelings, which may in turn help release physical tension and make the person more comfortable.

Unwittingly, Job's friends provided him with the opportunity to express his true feelings about the contemporary theological thought. He felt that it was a false concept and did not hesitate to say so. Although his friends strove to stifle his free expression, he persisted in expounding his views openly, and told them, in no uncertain terms, what he thought of them. One feels in chapter three the emotional release Job gained from his outburst. He broke forth with all the bitterness that lay within him, cursing the one thing he hated most, the day on which he came to life, because that event made possible all his physical and mental tortures. When he reached the end of the chapter, his fire was somewhat spent. "Ease," "quiet," and "rest" were in his thoughts. As surely as a change in temperament is evidenced within the third chapter itself, so is it visible between the bitterness he expressed in the early chapters with that of a later chapter (23:2).

Job's statement: "Though I speak, my pain is not assuaged, And though I forebear what am I eased?" (16:6), seems to contradict this contention. This inconsistency may be explained away, however, by the fact that this remark was made early in the debate, and Job might not yet have realized what was happening. Another explanation is suggested by Dr. Robert W. Hyde, who has observed that even when a depressed patient begins to show interest in people and things around him, it may take weeks before he will admit that he is getting better.

A possible reason for this may be that the patient is afraid to acknowledge any improvement until he is certain of it for fear that he may become worse. There may also have been a delayed reaction in Job's case. This contradiction is further eliminated by the Hebrew commentator *Metzudath David*,[30] who interprets this sentence in the following manner. He translates the first Hebrew word of the verse *im* as "if" rather than "though." His friends told him that he will not be redeemed as long as he spoke the way he did. Job thereupon said to them: "You tell me that if I continue to speak as I am doing my pain will not be alleviated. I tell you my pains will not cease even if I do not speak."

It is further interesting to note that as Job continued to unburden himself, his complaints of illness became less frequent. In his first reply to Eliphaz (6-7), he described his ailments as wearisome nights (7:3), tossing on his bed (7:4), his flesh was covered with worms and dust and his skin kept cracking (7:5), and he was bothered by nightmares (7:14). In his second speech (9-10), he merely stated that he had wounds (9:17), while the third speech (12-14) contains no mention of sickness at all. His fourth address (16-17) refers only to his leanness (16:8), while in his fifth speech (19) he only complained of an offensive mouth odor (19:17). His remaining speeches (21; 23-24; 26; 27-28) are free of any mention of illness. Even in his monologues (29-31) wherein he recapitulated, it is only in chapter 30 that he mentioned that he was afflicted (30:11, 16, 27), and listed such specific symptoms as pierced bones (30:17), that his skin had turned black and that he had a fever (30:30).

The writer saw this phenomenon take place when he studied at the Institute of Pastoral Care at the Massachusetts General Hospital in Boston. One day he called on a woman who was suffering from tuberculosis of the spine. She was in terrible agony. She had a traction on her bed and lay in a shell. When the writer entered the room, she was writhing in pain, rolling

from one side of the shell to the other, with her hands nervously clutching and releasing the traction. Upon seeing this he felt that it would be better to leave this poor woman alone. As he was about to leave after introducing himself, she began to talk to him. When the conversation was not too far gone, he noticed her hands release their hold on the traction, she stopped rolling in her shell, and even smiled. She became sort of anesthetized or distracted in that she could not talk and feel pain at the same time. Obviously, the opportunity to express oneself freely, or catharsis, does make the person more comfortable and releases physical tension.

Catharsis, furthermore, affords the individual the opportunity to assume a more objective view of himself and his problem, giving his situation deeper thought thereby clarifying the needed adjustments on his part. Consequently, it helps him understand himself better and to face his true self without the need for rationalization or any other device. The individual gradually acquires a new perception of himself, or, in other words, achieves insight.

Aside from the cathartic value of Job's debate with his comforters, the visit of Job's friends afforded him interpersonal support. Their coming was, in itself, of value to him in that it led to the fostering of fellow-feeling. It was a supportive therapy. It made Job realize that he was not alone; that other people were interested in him. Above all, that in spite of all that took place, he was accepted as a human being. Although he later felt differently about his friends, their mere presence was of considerable value to him. Once there, they then provided him with an acceptable outlet for his aggressiveness. They furnished him with the opportunity to release some of his pent-up steam without harm to himself or to others. If he would have had to carry his tension within him without the relief offered by expression, he might have eventually followed his wife's suggestion and committed suicide, for those suffering from middle age depression are very apt to behave that way.

Job's comforters, furthermore, gave him direction on how to strengthen his ego by suggesting that he identify himself with a friendly, helpful, and strong personality. Specifically, that he turn unto God Who will be a source of great help to him (5:8-11; 9:20-22; 11:13).

Job's friends and Elihu clearly used the argument peculiar to historic religious followers. They believed that the individual was personally responsible for whatever sins he committed, whether they be willfull or accidental, and that God's help was always available to him if he would repent. They, therefore, authoritatively told the sinner to make amends and offered him God's forgiveness and power for a new life. This strategy is obvious on the part of Eliphaz, Bildad, Zophar, and Elihu.

Although they utilized this approach in conjunction with intellectual interpretation, they nevertheless enabled Job to arrive at helpful insights, though they were not adept in the more recent counseling techniques. This was made possible because the achieving of insight is closely bound to and based upon the experience of catharsis. This is clearly discernible wherein Job came to realize his true problem, viewed it more objectively, and succeeded in attaining a clearer picture of the situation in which he found himself. He made considerable progress in his understanding of God and in his relationship to Him, on the question of the fate of man after he dies, in comprehending the problem of suffering, in recognizing his true self, and in overcoming his involutional melancholia. These progressive insights will now be discussed.

4. Job's Progressive Insights

One of the spheres in which Job gained great insight was in regard to his feelings toward God. In the opening chapter of the dialogue (3), Job poured out the anguish that filled his soul. In his second speech (6-7), he accused God of being responsible for his suffering: shooting arrows into him and

causing him terror (6:4), and keeping a constant watch over him. God pursued him by day and by night (7:12-14), and refused to leave him alone (7:16). Since Job felt that his sins in no way merited all that he was called upon to endure, he concluded that God was unjust.

He began his third speech (9-10) by agreeing with Eliphaz that God does not pervert justice (9:2), but that man was nevertheless helpless before Him. He gave the impression here that he underwent a change of heart; he had seen the error of his ways. God's wisdom and might are too much for man and that He should not, therefore, be regarded as unjust (9:3-4). Consequently, he concluded that he could not argue with God (9:14). The very next moment, however, he did an about face and accused God of afflicting him without cause (9:17) and of filling him with bitterness (9:18). God was unjust. He destroyed the innocent together with the wicked (9:22). He did not conform with standards of right and wrong. In fact, God went even further in His cruelty. In addition to destroying the innocent, He mocked them in their calamity (9:23). In His brutality, God turned the earth into the hands of the wicked (9:24). Job's ambivalence is indicated in the second half of the speech. He referred to God as his oppressor (10:3), but then spoke kindly of Him as his Creator and Fashioner (10:8-12), Who gave him special attention. No sooner was this said, however, that Job reverted back to his former position and accused God of troubling the innocent and wicked alike. Regardless of whether he acted righteously or wickedly, he felt that God would continue to hunt him (10:16).

Job was calmer in his fourth speech (12-14). He portrayed beautifully the control God exercised over everybody and everything in the universe (12). He then decided to make his own appeal to God even though it may mean his doom (13:14). Job made his first real step forward here. "Though He slay me, yet will I trust in Him" (13:15). Job achieved insight and began to see God in light of his own experience. He felt that

he could trust God in spite of all that had transpired; he relied on God's justice. Job thereupon requested two things of Him: that He not hide from him and that He grant him a temporary respite from his suffering (13:20-21). Since neither of these requests were granted, Job continued to feel that he was the center of God's watchful eye (13:27). The insight of verse 13:15 went further when Job requested that God hide him (14:13). When this was ignored, Job had a relapse and accused God of punishing him without even waiting for him to sin (14:16). God destroyed the hope of man (14:19).

Up to this point, the end of the first cycle, Job had released emotional tension by leveling accusations at the Almighty. He realized, however, that his attitude towards God must be wrong, so he allowed himself to be convinced by Bildad and seemed to agree with him only because it was the conventional thing to do. Since these were not his true feelings, however, he again accused God but in stronger terms. Job became ambivalent and reverted back to his former feelings. After this, he proceeded in an upward direction, expressing trust in God and belief in His justice. This feeling gave way, however, and he again accused God, though in a calmer tone, of punishing him without waiting for him to sin. Thus is some progress evident on Job's part even in the first round of speeches.

With the opening of the second cycle, Job was in the depths again. He was quite depressed and hostile. He looked upon God as an adversary who hated him (16:9), and who had cast him into the hands of the wicked (16:11). God was a giant who swarmed all over him (16:13-14) and made him a spectacle and a by-word (16:10; 17:6). Job's attitude then changed. He turned from his friends to God, his "Witness" (16:10), Whom he felt he needed most. With this decisive gesture, he indicated a belief and a hope that God would vindicate him (16:21). This was as Leslie says, "an important turning point in Job's mental struggle. God (was) no longer to him an unfeeling tyrant."[31] Job, however, became depressed again and was en-

veloped by feelings of hopelessness (16:22-17:1). But he again turned to God to be a surety for him (17:3) for his friends failed him (17:4-5). Nevertheless, Job ended this speech on a note of hopelessness (17:11, 15-16).

In his sixth speech (19), Job again spoke of God as his enemy (19:11) Who caused his family, friends, and others to turn from him (19:13-19). He felt that God had fenced him in (19:8) and that he was devoid of hope (19:10). What bothered Job most, however, was the belief that God was persecuting him (19:22). He thereupon appealed to his friends for understanding (19:21). At this point Job hit rock bottom; his feelings reached their lowest ebb. From this thick, dark gloom, Job made a strong recovery and looked upon God as his Redeemer (19:25), his blood-avenger. He pictured Him as his spiritual kinsman. Job thereby came to the realization that God was not his persecutor, but was pitiful and tender. He was his defender. At long last Job found the just and righteous God.

Job's seventh speech (21) does not continue at this high point. He was puzzled. He was unable to understand the ways of God because the wicked die peacefully while the righteous die in bitterness (21:22-26).

In comparing this cycle with the first, the progress Job made is noticeable. He was not as bitter and was more settled despite his friends' accusations. They were unable to upset him as much as before. During this cycle he exhibited a belief in God as a just and righteous Being in Whom he could put his trust. He looked upon the Lord as his Witness and Redeemer. God was no longer the cruel beast who sneered at the plight of the innocent. Nor was He his persecutor or enemy. Job's insights came quicker during this cycle too. He made great progress within the same speech and gained even more insight from one speech to the next. His retrogressions were of shorter duration too. Although Job hit rock bottom, he bounced right up again in a vigorous manner. He understood God much better now by seeing old facts in a new light.

Now that Job understood God's character, he cried out in his next speech (23-24) that he would like to confront Him as a lawyer approaches the judge's bench (23:4). He was convinced that God would listen to him (23:6), and that he, Job, would understand what the Lord would say to him (23:5). He, unfortunately, could not find God (23:8-9), but he felt that the Lord knew where he was and purposely eluded him in order to test him (23:10). Job was confident that all would right itself because he had followed God's teachings (23:11-12). Nevertheless, he did retrogress again, but was nowheres as bitter as before. He feared God because He was free to act as He pleased without interference. Consequently, Job was resigned to the fact that he would have to complete the amount of suffering God had apportioned to him (23:13-17). But as before, he again pondered the mystery of why the righteous did not experience happy times (24:1), while the wicked went about unmolested (24:12).

In the final speech of the debate (26:1-4; 27:2-12), Job reiterated that God had dealt bitterly with him. He concluded by telling his friends that he would teach them about God although they should have known it themselves (27:11-12).

It is quite natural and understandable that Job should repeat some of his earlier sentiments in his last two speeches. Although he was still confused, he did attain a quieter mood and was pervaded by a feeling of trust and comfort in the Almighty even though he had not yet heard God's voice.

A second path of progress travelled by Job was in his feeling of final vindication. If it would not take place while he was alive, he felt that it would take place after he will have descended into the grave and of which he would be fully conscious. The emergence of a belief in individual immortality can be traced in Job's utterances. This theory is undoubtedly a development of the details in regard to Enoch (Genesis 5:24), Elijah (II Kings 2:1, 11), and Daniel (12).

In his initial speech, Job's picture of the netherworld

(3:13-19) contained no intimation of life after death. It was some kind of shadowy existence or dream world into which the good and bad alike descended at the termination of their lives. He called the place whereto the dead go a land of darkness and of the shadow of death (10:21-22). Nor did he regard this type of existence as living, for he stated that the person is consumed and vanished like a cloud. Once he descended into the grave, there was no return (7:9-10). He slept forever (14:10-12). This belief intensified Job's problem. It made him bitter and upset him emotionally because he felt that he had to be vindicated in this world before the very eyes of the residents of his community.

In the concluding sentences of the first cycle, however, Job made some headway though it was only as a spark that soon faded away. He was yet very far from a belief in immortality, but he expressed it as a wish. He was not as sure then of the finality of death (14:14). He questioned whether it might not be possible that the netherworld was some sort of hiding place where he could find refuge until God's wrath had passed, after which the Lord would call him back to life (14:13-15). Job was willing to remain in this land of darkness until remembered by God. He dismissed such a possibility, however, and ended the cycle on a pessimistic note (14:16-17). The dead knew nothing of what happened on earth (14:21).

In the second cycle, Job's forward march is plainly evident although he opened it in the same pessimistic mood of his previous speech. He still believed that there was nothing to look forward to after death (16:22); there was no hope for those who entered the netherworld (17:13, 15-16). He felt, therefore, that his vindication had to come on this earth. From this retreat Job returned to even greater heights in his sixth speech. He came to believe that even after death, even after his skin would be destroyed, he would see God (19:26-27). Furthermore, that God would stand up for him as his Redeemer and vindicate him (19:25). Job was quite elated with this new

spiritual insight. He appeared like a child who had come into possession of a new security in relationship to his father. He was emotionally stirred by this tremendous discovery; a great weight had been lifted from him. His problem was eased considerably now that he felt that his vindication need not come while he was alive, but that it could take place after he was removed from earth. He was quite sure of himself then, and he closed his speech with the conviction that his friends would be punished by the Almighty for persecuting him (19:28-29).

Although Job felt that there was a place of vindication beyond this world, he did not come to believe concurrently that there was a similar place where the wicked are punished after death. As late as his seventh speech he still argued that the wicked should witness their own destruction on earth (21:19-21), of which they knew nothing once they died. In his next speech, however, Job does say (24:19) that the sinners are consumed in the netherworld.

Here again is the value of catharsis evident. By debating with his friends, they provided him with the opportunity to acquire this essential insight, which, in turn, helped him regain some of his composure and ease his burden.

The value of discussion is further evidenced in Job's attitude toward suffering.

From Eliphaz's first speech we gather that Job believed in the theory of retribution (4:3-9), that suffering was the result of wickedness. He himself used this approach when he consoled others. When Eliphaz applied this principle to him, however, he became painfully aware of its narrowness because he knew that he was innocent (6:24). As his three friends repeated this view over and over again, the more convinced did he become of its fallaciousness, because he saw the wicked prosper and the righteous harmed. He felt that Eliphaz's suggestion that God was correcting or disciplining him (5:17) was also inadequate because he felt that he was not that sinful (7:20-21) to deserve the severe afflictions that he was experiencing.

The value of the debate lay in the fact that the eyes of Job and his contemporaries were opened to the need of a broader interpretation of the universe and of the laws that regulate it. Suffering was proved to be no indication of sinfulness. The give and take of the debate pointed to the inadequacy of the existing concepts of suffering and the need for a sounder one.

Another sphere in which Job gained insight was to realize that he was not the completely innocent person he originally thought himself to be. When Eliphaz intimated that he was being punished for his sinfulness, He adamantly protested "cause me to understand wherein I have erred" (6:24). In the very next speech, however, he was ready to admit that he may have committed some sin. "Why dost Thou not pardon my transgression, And take away mine iniquity?" (7:21). He carried this feeling with him into his third speech (9:2, 14). It is impossible for man to be completely just in the presence of God, himself included. He then fluctuated between feelings of innocence (9:21) and the possibility of having transgressed (10:14-17).

In the final speech of the first cycle, he once again asked that he be told his specific sins (13:23). His tone, however, was not as sharp as it was earlier, but sounded like a plea. He seemed to be saying: "I admit that I sinned. Now what did I do." Almost immediately after this remark, he admitted that he had sinned in his early years (13:26), but felt that he should not suffer for it now. After protesting his innocence vehemently, he finally conceded that no man, not even he, was completely just before God. He followed this confession by averring that it was impossible to "bring a clean thing out of an unclean" (14:14), which is interpreted as a further admission on his part to having transgressed.

It is interesting to note that after this confession Job did not refer to himself as innocent anymore. He described himself as "upright" (23:7), and felt that when God would try him he would "come forth as gold" (23:10). Uprightness, somehow,

does not carry the same forcefulness as innocence, and in order for gold to be usable it must contain some alloy. From the moment Job admitted he erred, his description of himself contained some foreign element.

It is significant to note that Job likewise overcame his mental illness and paranoid ideas as a result of the discussion he had with his friends. Many patients with involutional melancholia are comforted by talking over their troubles, which may explain Job's change in behavior, for his friends provided him with this opportunity.[32]

The most effective treatment, however, for this type of mental disorder and for all affective psychoses, that is, those illnesses that are predominantly emotional rather than ideational,[33] is shock treatment which produces a convulsive state. It is reported that in involutional melancholia the gain made by this treatment is considerably greater than in other illnesses, and that there is little chance of recurrence.[34] This type of treatment also shortens the duration of the disturbance by many months. Paranoid involutionals, however, show a less favorable response from this type of treatment,[35] with only about forty or forty-five percent responding.

It seems that Job's illness lasted for a shorter period of time than the usual six to nine months or longer,[36] although he was possibly a paranoid involutional. Job must therefore have received some sort of shock treatment. His friends must have done something that can be compared to this type of therapy. What could it have been? It must be the attitude that they adoped and the manner in which they spoke to him. By accusing him to his face of wickedness and calling him a black sinner when he felt that he was pure and innocent, his friends upset his equilibrium and shook him out of his existing frame of mind. The shock must have been great when Zophar told him that his punishment was much less than he deserved (11:6). It must have been even greater when gracious and diplomatic Eliphaz accused him of specific aggressions (22:6-9). This must have worked

even greater havoc with him. By receiving one shock after another via the mouths of his friends, the desired therapeutic result was achieved. Job's comforters thus utilized an ancient treatment that is highly developed today. They must have felt that the direct, accusatory approach would accomplish far more, and in a shorter period of time, than if they would have been sympathetic listeners.

Job's melancholia thus left him, his depressions became milder and less frequent, he was able to face his situation with a clearer mind and greater understanding, and he achieved insights that helped alleviate his tension and burden.

CHAPTER IV

The Book of Job in the Light of Modern Psychology

1. Job's Death Wish

Job's wish for death, so heart-renderingly expressed in 3:3-26; 6:8-10, and 10:18-19, raises the question why Job did not commit suicide. He was ill, suffered grief, lost his wealth, was depressed, and despised his life. Why did he then reject his wife's counsel? True, suicide is rare among the Jewish people and only six such cases are recorded in the Bible: Samson (Judges 16:30), Ahitophel (II Samuel 17:23), Abimelech (Judges 9:54), Saul and his armourbearer (I Samuel 31:4-5), and Zimri (I Kings 16:18). Nevertheless it did take place. It is nowhere prohibited in Scripture and could not have been wholly repulsive otherwise Job's reply to his wife would have been much harsher. The vehemence and hatred with which he curses his birthday and yet does nothing about committing suicide, leads one to question his motives. Was he sincere in longing for death or was he merely trying to evoke sympathy? His utterances can be compared to Leopardi's longing for death, Montaigne's meditations on death, and Schopenauer's negation of life. Like these three, Job did nothing about it. They just continued to live. In fact, Leopardi and Montaigne fled their respective homes when cholera struck Naples and the pest broke

out in Bordeaux, and Schopenauer interrupted all conversation about death.[1]

The reason Job did not commit or attempt suicide may be explained by an observation made by William James,[2] that "sufferings and hardships do not, as a rule, abate the love for life." On the contrary, it gives more zest to life. He substantiates this view from Jewish history, "Not the Jews of the captivity, but those of Solomon's glory are those from whom the pessimistic utterances in our Bible come,"[3] from Germany that produced "the most optimistic and idealistic literature that the world has seen" while under Napoleon's heel, from everyday observations, that suicide is less prevalent among those who suffer most, and from other instances. In our own generation this was seen in blitzed England, where suicides were fewer during those trying months. This thesis is reenforced by Dublin and Bunzel[4] who observe that "The Jews who have been driven from pillar to post for centuries have been little given to self destruction" except for some instances of mass suicide, because the Jewish religious attitude regards life as holy. Thus was Job's behavior in accordance with Jewish belief and practice. Jones[5] likewise writes that "externally inflicted misfortune, however severe and however lasting" is not the cause for the "impairment of the natural zest for life." He feels that this is rather due to the internal inhibitions of enjoyment and self-content, which might well be the case with Job.

Psychiatry also helps us understand why Job did not do away with himself. Freud[6] writes that psychoanalysis deciphers the puzzle of suicide as follows: "no one finds the mental energy required to kill himself, unless, in the first place, he is in doing this at the same time killing an object with whom he is identified himself, and, in the second place, is turning against himself a death-wish which had been directed against someone else." It is the enacting upon one's own person, or the self, what the self is desirous of doing to someone else.

Menninger explains this well. He writes that three different

elements can be discovered among those committing suicide: the wish to kill, or murder; the wish to be killed, submitting the self to the act; and, the wish to die, the most important of the three elements.

The human instinct to destroy, or the wish to kill, is evident from birth. This feeling of aggression is first directed against people and objects outside the infant, as when the threat of being deprived of satisfactions, as nursing and feeding, arise. This is accomplished by feelings of resentment and fear which lead to doing away with the source of the threat as a means of self-defense. This is the primitive mode of behavior. In civilized society, however, this desire to kill is prohibited by external factors. The strongest deterrent, however, is an instinctive or inner neutralizing impulse which takes the fuse out of the aggressive feeling and causes it to become one of cooperation.

Menninger explains that the second element, the desire to be killed, or to suffer, which is an extreme form of submission, is lodged in the conscience which is the internal authority, part of which is unconscious. Its power is believed to come from "part of the original aggressive instincts which, instead of being directed outward to take destructive effect upon the environment, are converted into a sort of internal judge or king." In other words, since our conscience tells us to submit, to give in completely, due to the pattern of society, religion, family teachings, and so on, the person turns against himself what he first directed toward someone else. Instead of killing the other person, he kills himself.

One of the laws concerning the conscience is that "the ego must suffer in direct proportion to its externally directed destructiveness." That is, if someone attacks an individual in the community, his conscience, or superego, conducts a similar attack upon the ego, the self. This is equivalent to the Hebrew principle of *midah kneged midah* (measure for measure). In whatever manner we act so are we repaid. However the conscience thinks, so does it punish. Another law is that the con-

science acquires a sense of guilt for even merely thinking of killing someone else, since "in the unconscious a wish to destroy is quite equivalent to the actual destruction with regard to exposing the ego to punishment." The one who harbors murderous wishes also feels unconsciously a need for corresponding punishment. A sort of retribution. Thus, merely contemplating murder justifies the death penalty against the self.

The wish to kill the self is usually unconscious or was conscious in part and was repressed. When the sense of guilt is attached to this repressed emotion, the third element, the wish to die, emerges, which is divided by Menninger into the conscious wish to die and the unconscious wish to die. Fenichel[8] explains that the wish to die emerges when the ego, under attack by the super-ego, loses its self esteem, thereby seeing itself deserted by its super-ego and lets itself die. It is felt that this is the decisive element in the suicide, and without it no suicide is ever completed.

The above explanation helps us understand why Job would deplore his existence and yet not do away with himself. Menninger points out that upon close examination of the motives of suicide, at least two and perhaps all three of the above elements are evident. In Job's case, however, only one element is discernible, the desire to be killed, to be taken out of this life by God. He does not indicate any aggressive tendency, nor does his self esteem break down. On the contrary, he is quite convinced of his ability (12:3; 13:2) and goodness (6:29; 9:20; 12:4; 21:16; 26:5-6; 31) throughout the book.

Since the ego must suffer in proportion to its contemplated destructiveness, Job's desire to be killed indicates that he entertained a desire to kill which was converted back upon himself. He could not have had such thoughts towards his comforters because they did not appear on the scene until after he experienced all his calamities. Nor did they speak until after he expressed his wish for death. His hostility towards them emerged after their attitude towards his suffering became evi-

dent to him. Against whom could he have felt thusly? There are three possibilities. There is a strong likelihood that he thought of killing God immediately after being afflicted, acquired a sense of guilt, and directed this feeling against himself. For did not God mock him in addition to placing him in a pitiful state? Job projected onto God the initiation and accomplishment of his humiliation and consequently felt hostility towards Him. His wife's suggestion "curse God and die" might have been a repressed impulse of his own. His piety and righteousness, however, rebelled against this. Realizing, however, that there was no way of fighting God, he wished that He would kill him. He thus felt that he would be forgiven by God and helped by Him. It was a means of escaping worse suffering in that he derived relief from tension which prevents greater suffering.

At the same time, it is quite conceivable that he possessed a death wish towards his wife and children. He may have felt thusly towards his wife because she had accused him of their children's death and had rejected him. Job admitted that she abhorred him. His children may also have offended him by having rebelled against his traditions and threw gay parties to which he was opposed. He offered sacrifices on their behalf after these festivities which would superficially indicate that he wanted them to live. Actually, however, it may have masked an unconscious desire on his part for their death. Job's hostility toward his children may also have been due to the belief that they had dethroned him from his patriarchial role by doing things on their own, as making parties without inviting him. He may have resented losing his authority and status within his family whom he regarded as his dependents. Consequently, he was occupied by aggressive feelings towards his children and was yet compelled to feel affection and devotion towards them which gave rise to a conflict within him. Being a sensitive person and occupied with his self importance, this double trauma of rejection by his wife and children made him hostile towards

them which led to his depressive feelings and self-directed hostility.

From the deep depression that he was in when he was first overcome by misfortune, and with the theology of the period regarding him a great sinner, the poem appears to begin as Job is coming out of his depressive state. As one speech followed the other, he bolstered his case publicly by declaring his virtues, and inwardly, by feeling that he must be a very important individual because God was paying so much attention to him. He became masochistic. He passively surrendered himself to suffering (40:5; 42:3) and enjoyed the tortures he was experiencing for no other mortal was being subjected to them as he was. Job transformed his pain into privilege; his sorrow became the sign of God's approbation. Along with his pain came the paranoid feeling of grandiosity (29:8-11, etc.) and great satisfaction in the uniqueness and individuality of his sufferings. He must be especially important to God for Him to pay so much attention to him. This projection played some part in keeping him from committing suicide because the more he suffered from realistic adversity, the less he felt compelled to inflict misfortune upon himself. The greater the measure of his external suffering, the less did he feel the need to supplement it from within. The necessity to direct violence against himself became mitigated.

There may yet be another explanation for Job's not committing suicide. He viewed God as a punitive Diety Whom he defied with a Promethean resistance. This produced feelings of triumph within him, a feeling of heroic accomplishment in resisting his persecutive God. To kill himself while feeling thusly would not be Promethean. It would be a sign of weakness. Consequently, he abstained from carrying the thought of suicide to fruition.

Job appears like those who would want to die but are unable to take the final step against themselves. Some jump off bridges, hang themselves, jump in front of trains, or like Saul, ask others to kill them. Job is in this last category, asking God

to do this destructive work for him, something which he is unwilling to do for himself. Job is not ready to accept responsibility for the act. His appeal to God is comparable to that of King Saul who lay wounded on the battlefield, emotionally wounded in Job's case, and pleading with his armorbearer to put him out of his agony. Unlike Saul, however, who when his armorbearer refused to kill him, killed himself, Job did not carry through the act when God ignored his plea. He possessed the unconscious wish to die, or as Menninger puts it, "The absence of the wish to die." Consequently, he remained passive throughout. This must have been the underlying factor in an article in *CORONET*[9] of a soldier who was severly burned in the last war. He is reported as having said that his pain was so severe that he prayed for death. When death appeared to reach out and to take hold of him, he prayed to live.

It has been found that drowning is one of the most frequent forms of suicide. This type of self-murder, as other forms of the same act, is significant because it gives insight into the mental life of those people. Psychoanalysis has found it to be related to the desire to return "to the undisturbed bliss of intrauterine existence, a kind of reversal of the first great experience of birth."[10] It is interesting to note that Job's death wish, that he should have died in his mother's womb (3:11; 10:8), may indicate an unconscious wish to drown himself. Consciously, however, he said that his soul chose strangling (7:15) which may further indicate his fighting or Promethean spirit because strangling is a sign of struggle; that he died in a fight. The individual chooses the womb as the area for drowning, or death, because it goes hand in hand with "a strong sense of guilt and there is a well-known (concomitant) conception of the womb, or entry into the womb, as something terrible."[11] The desire to enter the womb is also recognized from mythology as a sign of entering the life hereafter. It is thus possible that Job subconsciously believed in immortality although his conscious expressions do not clearly indicate it. This may also apply to Jeremiah

(21:17-18). Freud supports this assumption when he says, "in the unconscious every one of us is convinced of his own immortality."[12]

Another factor that may be added here is that Job may have had a strong mother attachment. The great escape-artist, Harry Houdini, whose most spectacular escapes were from buried coffins and from chains while under water, had a great attachment to his mother which deeply affected his life.[13] Subconsciously, his adeptness at eluding imprisonment may indicate his fight for independence, a breaking out of the womb, a severance of his mother's hold on him. This fact may also apply to Job and help us understand him better.

It is felt that longing for death is an emotional disturbance which plays some role in the development of physical illness.[14] If not that the prologue tells us the reason for Job's bodily disorders, or if we choose to ignore it as far as the poem is concerned, we could surmise that Job's thoughts were occupied with death, which, in turn, prepared his body for the diseases that befell him.

2. The Interpersonal Relations in the Book

The interpersonal relations in the Book of Job are of two types. "Pair events," where only two individuals interact, and "set events," where three or more people are involved.[15] The interactions in the book are: Job and his children; Job and his wife; Job and his friends; Job and his community; Job and God. "Interaction is the basis for human civilization . . . (and) may be defined as the reciprocal relationship between two or more human beings or animals."[16]

Job's children, whose actions are described in the prologue only, were quite modern in their behavior. They organized a family circle which met regularly at the home of each son, to which all the brothers and sisters were invited. This kept them in constant contact with one another and afforded them the opportunity to discuss their personal problems and affairs with

each other. Their devotion to one another was exemplary. They went through a lot of trouble and expense to entertain their siblings. Here was displayed true brotherly and sisterly love. They must have derived much pleasure and satisfaction from these get-togethers. The brothers ate with their sisters, which was very uncommon in those days. Men and women did not then break bread together. This speaks even further of their acceptance of and devotion towards each other. Credit for this should go to Job and his wife for they did a good job in bringing up their children. Job and his wife must have lived peacefully and harmoniously and presented their children with a type of home life that they liked and imitated. As a result, they too were very close to one another, behaved uniformly, and a minimum amount of sibling rivalry existed among them.

While Job's children interacted frequently with each other, they behaved differently towards their parents. They did not invite their father and mother to any of their parties. They were excluded from the family conclaves, which may have been due either to selfishness or thoughtfulness on their part. Either they thought only of themselves when it came to having a good time, or they were considerate of their parents to the extent that they did not want to subject them to activities they were unaccustomed to or frowned upon, for they were gay times, otherwise Job would not have felt it necessary to offer sacrifices on their behalf. Job nevertheless approved of these meetings, otherwise he would have asked that they call a halt to them.

It seems that the only time they saw their father was when he sent for them to sanctify them, as a precautionary measure, in case they transgressed while in a joyful mood. Job might have felt that he personally offended God because of his children's actions. He extracted guilt from the behavior of those with whom he felt himself identified. Nevertheless Job was very protective of his offspring while they appeared indifferent towards him. Their behavior may thus indicate a rebellion against their parents. Job and his wife may have been possessive parents

and this was one way of displaying their independence and objecting to the treatment they received while under parental wings. Job was not hurt by their behavior however. His feelings towards them remained the same, and not once did he rebuke them or command or suggest that they invite him or their mother to these parties. Like the submissive individual that he is in the prologue, he accepted their activities without a murmur. On the other hand, it is quite possible that the reason Job did not rebuke his children was due to his positive acceptance of their independence. Regardless of what his true feelings were, however, he missed them and yearned for the time when his children were young and with him (29:5).

There is some divergence of opinion regarding the type of woman Job's wife was. Nevertheless, everybody agrees that as a wife and mother she suffered greatly when she saw her husband pauperized and smitten beyond human endurance, and her ten children taken from her in one blow. Her family disintegrated before her very eyes for no apparent reason. It was a mystery to her because she assumed that Job was a good soul, undeserving of such a fate. She loved her husband and children and was shocked by what had happened to them. She must have been a God-fearing person, otherwise Job would not have made her his wife, and the only one at that, in a time when plural marriage was the accepted practice. She was surely proud of her family and happy with their position in society.

Job must have been proud of her too. She was fertile, gave him many sons, and undoubtedly conducted herself as "a woman of valor." She must have managed the household well while Job sat at the gate and gave advice to those who sought it. Nor did she object to his doling out as much of his wealth as he did to the poor and orphaned, although this was within her province (Proverbs 31:20). She accepted all that Job did without asserting her own personality. There is no outward reason why their relationship should not have been on a very high plane.

This condition changed, however, when calamity overtook their household. When catastrophe struck, she released whatever repressions she had within her. That she harbored repressed hostility can be surmised from the docile role she played, permitting Job to perform duties normally belonging to her. When she let forth, she displaced her hostility from her husband to God. Instead of cursing Job, she "blaspheme(d) God." She may have felt that it was dangerous, that it was bad to hate her husband, so she released her tension against the Almighty. She became bitter and resentful, and told her husband to stay away from her because he had a foul odor from his mouth. It may be that when he wanted to have sexual relations with her, she objected because of his loathsome condition. She acted like a woman who was disgusted with everything. Life was not worth living under such circumstances. Her grief got the better of her. She was unable to take misfortune like her husband, but went to pieces instead. In this respect, she acted very much like an emotionally upset woman. She was apparently able to take the material losses without complaint but not family affliction, though she herself was spared.

Job, it seems, fully realized the hard time that his wife was having. Whereas she at first sympathized with him, he also sympathized with her. When she counseled him to blaspheme God and put an end to his misery, he did not become angered, but said to her in an instructive tone that she spoke "as one of the impious women speaketh." He did not directly call her impious, but told her that her tone of voice made her sound impious. He, however, knew differently. He knew that she was speaking out of desperation. He then continued to teach her that the individual must accept the bad with the good, for God so made the world. These words may have impressed her. Also, once she became accustomed to the existing state of affairs, she may have realized that her behavior was not very exemplary. She must have regained her faith for she continued to live with Job and even had another family with him.

The relationship between Job and his friends must have been very cordial at the outset. They apparently thought quite highly of him to make their long trek to be with him in his misery and to offer consolation. They must have been very good friends. Upon reaching him, they displayed admirable behavior by not forcing themselves upon him with excessive talking, but utilized silence to sympathize with him. They saw that his grief was great and acted accordingly for they were touched by his appearance.

Job appreciated their coming, but had misjudged them. They originally came to console him, but when they beheld his terrible affliction they acted like mourners instead of sympathizers. They performed the mourner's rites, not because they were overcome with grief on Job's account, but because they were more interested in protecting themselves from being afflicted with the curse visited upon Job. Buttenwieser[17] feels that verse 6:21 means that Job told them that they were seized with fear when they saw him because they feared for their own safety. This led them to deny him the sympathy he was in need of. This point of view is supported by succeeding events. Since Job felt that they were his sincere friends, he proceeded to express his true feelings regarding his life and God's justice. He felt that they would understand him and accept whatever he would say. They, however, failed him. He was disappointed in them and did not hesitate to say so. The sympathy he thought they had for him turned to taunts and rebukes. They even accused him of things they had no way of knowing anything about, which was a means of asserting their own superiority implying that they have no misdeeds to be punished for; they were much better than he.

Robinson,[18] on the other hand, feels that Job's friends "were not cold-hearted hypocrites" as they are commonly regarded, but sincere, good-hearted men who meant well. Their main fault, he feels, is that Job's suffering did not help them acquire a wider point of view. They were either unable or un-

willing to learn sympathy from suffering. Their behavior was to be expected because it is the natural outgrowth of the views they entertained. They naturally became sharper and harsher as they saw Job dispute them because they became more firmly convinced of his guilt. Job fought the tradition they staunchly upheld. Buttenwieser[19] contends, however, that it is wrong to apologize for them because the author used fine psychological insight when he pointed out how they became more and more intolerant and blindly fanatic.

The personalities of Job's friends as they interacted with Job have been differentiated by the author. They are depicted as three different types of individuals that exist in almost every community, with their concomitant effects on the people around them. All of them vehemently disapproved of Job's actions. They told him that he had no right to independent thought and judgment because his thinking was not supported by the authority of tradition. Job insisted, however, that whatever conclusions he arrived at were as authentic as the teachings of the past. Perhaps even more binding, he added, because they were arrived at through the test of personal experience.

Eliphaz is the oldest of the three as well as the most courteous and sympathetic. He displayed dignity and grace as he opened his remarks, his tone was mild, and he seemed to have carefully worded his opening speech, speaking generally when he expounded the theory that suffering was the result of wickedness. This quality was lost, however, as his addresses progressed. In his second speech his mildness turned to harshness. He rebuked Job and accused him of impairing devotion to God. He felt that Job's words were his undoing. In his final speech, Eliphaz turned to unbridled brusqueness. He listed Job's transgressions as though he himself saw Job commit them. He became completely intolerant and lacked the warmth and feeling he seemed to have had originally. Kitto[20] describes Eliphaz quite well when he says of him: "Eliphaz was one of a class of men not infrequently met with: naturally mild, gentle, con-

siderate, and right-minded, but dragged almost against their will into harshness and injustice by an unwarranted theory or system of belief. The most vehement moral persecutors in all ages have been men of this class and character."

Bildad's tone to begin with, was harsher than Eliphaz's. He was less delicate in his treatment of Job, but keener. He was outspoken and clearly told Job that his children were killed because of their sinfulness and that he too was being chastised for his wrongdoings. Whereas Eliphaz could be described as the mystic, he was the traditionalist, calling upon the past to corroborate his contention. In his second speech he gave a terrible description of the fate of the wicked, which may have been inspired by Job's appearance. Bildad may be likened to those who feel that they possess the whole truth, they have the records to back them up, and that it is useless to argue with them. He was intolerant, austere, harsh, bitter, and cutting because Job would not admit that he was correct.

Zophar is the youngest of the three friends, and is correctly diagnosed as "the man in the street."[21] He is the dogmatist, for the common, uncultured person is usually very fanatic. Like people of this type, he merely repeated what he had heard others say although he neither tested nor analyzed it. At the same time, he was the unkindest of them. Running true to form, he was the most malicious, lacked feeling and pity, and was the only one to allude to Job's physical ailment (11:15). He was by far the crudest of the three. This may account for his silence in the final cycle; he could be no viler than he already was.

Job's reactions to their speeches were not of docile nature either. At times his tone was very sarcastic (12:2). He called them deceitful and told them that they had no idea how to comfort people in distress. About all that their talking accomplished, he confessed, was to crush and vex him without shame or pity. The reader sees, however, the favorable change in Job's attitude as the discourse continues. When they found that they

had nothing more to add to what they had already said, they stopped interacting. Job, however, continued to address them although they did not reply to him.

Before calamity struck Job, he was highly regarded by the people of his community. He got along well with his relatives, acquaintances, business associates, friends, the children in the street, and with the servants in his house. This relationship, however, suffered with the changing of his fortune. His relatives kept away from him, his friends forgot him, and his acquaintances became estranged. He was regarded as a stranger by his maids and was ignored by his servants. Even the children of the street despised him. He was abhorred by the community as a whole. Whereas he was originally the center of attraction and the people frequently interacted with him, they now avoided him and loathed him. Even those with whom he had nothing to do, the scum of the tribe, now detested him. They spat in his face and amused themselves at his expense. They played all kinds of tricks on him and obstructed him whenever possible. They did all this because they resented him. They regarded Job as a threat to their community values. Since they regarded him as a sinner, they felt that he was undermining their social structure, that he threatened the values on which their society was built. They therefore reviled him.

When Job's lot reverted back to its former position, the relationship between him and his community underwent another conversion. They interacted again and a cordial relationship sprang up anew. His relations and acquaintances visited him and bemoaned and comforted him for all the trouble that he had endured. They did not console him while he was in the midst of his heavy gloom, before his darkness turned to light, because they had judged him as wicked. Although they neglected to interact with him earlier, they now felt that that was the thing to do. They realized that they had misjudged him earlier and now wished to rectify their mistake.

When Job's guests visited him, they brought him golden

earrings and gave him some money, which is quite characteristic of human beings. When a man is down and out, no one is interested in him. Job himself was aware of this human trait when he said: "Surely none shall put forth his hand to a ruinous heap" (30:24). No one likes a failure. When he became prosperous, however, the same people not only visited him, but even brought him presents and gave him money. When he was in need of financial help, his relatives and acquaintances did not stir themselves. Now that he was self-sufficient they gave him cash gifts.

Although Job did not regard the Almighty as a human personality (9:32; 21:4), there was nevertheless some interaction between them though whatever is gathered in regard to their relationship is acquired only from Job's speeches. Their association was quite different from the previously discussed interactions because in the latter cases such features as movements of the hand, grimaces of the face, vocal intonations, and other like gestures, surely played their part in the interacting experience. With the Lord, however, Job was in the dark concerning God's reaction to what he was saying because he could not see Him. He did not know what effect he had on Him. This must have been a threatening situation causing him great insecurity. This leads to a broader interpretation of interaction in that an individual can be affected by the silence of the other party as much as by what he says and does. Furthermore, interaction also takes place even when one of the interacting parties is not visible.

When the dialogue opens, we are keenly aware that the religious communication between Job and the Lord had been ruptured (29:2-5). It was terminated. Whereas before he was afflicted he could readily, without hesitation, approach the Almighty by means of sacrifices and feel content that whatever had happened to him was God's way of interacting with him, he reacted quite differently when he experienced calamity. He then felt that he could no longer reach God (9:11). This was

all the more difficult to attain because he came to believe that the Lord was unjust and cruel, that He was persecuting him for no valid reason. God gave him no peace which sharpened his desire to die, and He pursued him at every turn without let-up. His friends, who were aware of the situation, constantly told him to seek God, to commit his cause unto Him, to try to reestablish that all-important communication between himself and the Lord. Job felt, however, that the Almighty was hiding from him (23:8-9). He was keeping Himself aloof.

As the dialogue continued, Job regained spiritual fellowship with God. It was a gradual process, however. Step by step was his confidence in the Almighty reestablished, although his questions still remained unanswered, until finally God Himself spoke directly to him. Only then did their original relationship return fully. It is interesting to note that the reestablishing of his relationship with God was concurrent with the regaining of his equanimity.

3. The Depth Psychology of Job's Case

The book itself offers very little information about Job's early years. It thereby eliminates the possibility of writing about him with any certainty or definiteness. About the only thing that can be done, therefore, is to look at the man as he is pictured in the story and to speculate from that as to the type of youth he might have had. Another means of arriving at or making some assumptions about his formative years is to review the customs and social life of the Jewish people as pictured in the Bible which would apply to Job as well.

Like other Jewish male babies, Job was probably circumcized on the eighth day of his life, and since he came from a wealthy family, he may have been suckled by a wet nurse instead of by his mother (Genesis 24:54; II Kings 11:2; Isaiah 49:23), and have had both female (II Samuel 5:4; Ruth 4:16) and male (Numbers 11:12; II Kings 10:1; Isaiah 49:23) nurses as he grew older. Scripture points out that children were

not weaned in those days for a number of years. Samuel was not given into Eli's care until Hannah had weaned him (I Samuel 1:22-24), and he must have grown some for Eli to assume responsibility for him. From the story of the mother and her martyred seven sons, it is evident that the average length of time for weaning was three years (II Maccabees 7:27).

From the reference in the Bible to the activities of the children, Job should have had a normal and happy childhood. He must have played games and joined in the dances the children of the time indulged in (Zechariah 8:5; Isaiah 11:8; Job 21:11), and have been played with while sitting on the lap of his elders (Isaiah 66:12). He also took part in the activities of the home at an early age. The girls helped their mothers and the boys their fathers. There was no such thing as general education in those days and the word "school" does not appear in the Bible. Whatever instruction the children received was from their parents or trusted slaves, which was wholly ethical. Job must have had a better than average education, which is borne out by the fact that people sought his advice (29:21), that he was treated so nobly and respectfully by the authorities that they would not speak in his presence (29:9-10), and that the aged stood in his presence (29:8). Yet, it is questionable whether he was able to write, for he remarked: "Oh that my words were now written! Oh that they were inscribed in a book!" (19:23), which might imply that he wanted someone else to write them down for him, he not being able to do so.

It could further be assumed that Job married upon attaining puberty, or soon thereafter, as custom dictated. His wife was no chattel for the position of woman in the period following the Exile was greatly elevated. Whether his wealth was bequeathed to him, or he accumulated it himself, or whether his wife brought a large dowry, is unknown. It could have been any one of these or a combination of them. The book offers no clues as to whether Job had any brothers or sisters, but we may assume that he had some siblings because the people at that

time had many children, unless the wife was sick, which usually ran at about seven (Jacob's wife Leah had seven children; I Samuel 2:5; Jeremiah 15:9). When Job speaks of "brethren" (19:23), he does not actually mean brothers but relatives. The discipline of children was mainly in the hands of the father (II Samuel 7:14; I Kings 1:6; Deuteronomy 8:5), which was of the strict type (Proverbs 23:13-14). At the same time, respect for both parents was mandatory (Exodus 20:12; Deuteronomy 5:16; Proverbs 23:22), and striking, cursing, or disobedience carried with it the death penalty (Exodus 21:15, 17; Leviticus 20:9; Deuteronomy 21:18-21). The power of parents over children was almost unlimited. Although a father could sell his daughter into slavery (Exodus 21:7; Nehemiah 5:5), there is no evidence that he could do the same to his sons. But mother-love is recognized and attested to (I Kings 17:17f.; II Kings 4:19-20; Isaiah 49:15; 66:13).

With the type of individual that Job is pictured to have developed into, we may conjecture that his father was either stern, strict, and moralistic, or lax in the control of his family. Job, therefore, either followed in his father's footsteps or rebelled against them. The teachings of the time, however, strongly point to the former alternative. The free and easy-going type of parent was the exception rather than the rule at that time. Coming from this type of background, we may surmise that his parents produced in him a rigidity of personality, strong moral principles, overconscientiousness, and a strong sense of duty, which was brought on by the type of discipline he was subjected to, the fear of punishment. It has been found that a vast number of people suffering from involutional melancholia have this particular type of personality. We may further conclude from the opinion Job had of the Almighty that these were his feelings toward his earthly father. When he regarded God as stern, dictatorial, and inconsistent, he might well have had his father in mind. He was afraid of the Lord

(23:15-16) and regarded Him as his punisher and persecutor, that is, as a disciplinary force.

Dunbar[22] gives us some additional insight into the background of skin sufferers which helps us acquire a more complete picture of Job's formative years. Such people usually come from homes of good-natured parents, but where the mother, rather than the father, is regarded as the head of the family. Regardless of their favorable home environment, they have been hurt in childhood at the same time that they developed strong cravings for affection. Many of these people react in later years wtih an exaggerated self-consciousness, shyness, correct behavior and meticulous appearance, a desire to please and to be accepted, and are overly conventional. Almost all of these characteristics are observed in Job, which leads to the conclusion that these must have been some of Job's early experiences.

4. The Psychology of Doubt, Faith, and Prayer

The element of doubt is quite evident on the part of Job. His speeches are replete with scepticism though he himself would not be called a sceptic for the latter "doubts necessity and universality to the point of practical denial,"[23] which Job does not do. He was a sceptic, however, in the sense that he sought after truth. He was "an inquirer who (had) not yet arrived at definite convictions."[24] Jones[25] makes it quite clear "that doubt of the validity of religious knowledge and . . . the use of inquiry is not . . . confined to the sceptics or to men who have not learned by 'experience' the worth of religious faith. It is shared, and most fully, by devout believers." Job merely questioned the validity of his former concept of God. Was God the just and righteous Being he originally thought Him to be? The process of doubt entered his mind when his experiences conflicted with the theory he maintained. When the concepts he believed in were destroyed, it inevitably led him to enquire.

The value of doubt is debatable. Some adopt the attitude

that doubt is evil and should not be indulged in.[26] Modern scholars feel, however, that it is a very useful tool.[27] It leads to progress, is essential to thinking, is dynamic, and is sometimes its own best cure. Johnson[28] is quite correct in asserting that doubt "questions hollow assumption and challenges smug hypocrisy. It demands honest investigation, exposes error, and urges correction. It stimulates discussion and exchange of opinion, which fosters progress in truth-seeking." It is therefore not only a revolt against authority or an implication of change and diversity, as he[29] and Howland[30] suggest, but it also strengthens existing concepts if they continue to hold true after withstanding the challenge of tests.

In his doubt, Job was in harmony with the teachings of Judaism which encourage honest and sincere questioning, regardless of whether it deals with history or with faith.[31] Likewise, when the Rabbis write "know what to answer the unbeliever,"[32] they as much as say that for one to be equipped to deal with the unbeliever, he must study and arrive at suitable explanations regarding religion.[33] This is portrayed in the following Talmudic legend:[34] "Four men entered Paradise, Ben Azai, Ben Zoma, Ahar, and Rabbi Akiba . . . Ben Azai peeped (at the Divine Presence) and died . . . Ben Zoma peeped and became demented . . . Ahar became a heretic, Rabbi Akiba left in peace." This tale portrays the different effects searching has on different people. Some are affected adversely, others favorably. Fundamentally, it depends upon the attitude with which the individual attempts to understand the workings of the Almighty. If it be merely to satisfy one's curiosity, for the sake of amusement and sport, it has dire consequences, as is seen in the cases of the first three. If, however, one adopts the approach of Rabbi Akiba, who was sincere, earnest, and consecrated in his search, then the experience makes him peaceful and serene, and firmer in his religious convictions.

Job felt that his doubts had to be faced squarely. There was no running away from them for those who do are hypocrites.

Job had open-minded, honest, courageous, and sincere doubt "which is more eager to learn than to win arguments or defend prejudices."[35] He was of the Rabbi Akiba type. Throughout the dialogue he asked to be shown wherein he transgressed so that he would not need to doubt God's justice. If his sins could be pointed out to him, he would alter his behavior and cease doubting God's righteousness. His very desire to seek this information was an achievement in itself. His was the intelligent rather than the blind type of doubt which is essential to growing faith and progress. The value of doubt is further depicted by the author when Satan questioned the motives behind Job's actions. Satan's doubt served the worthwhile purpose of teaching the world that there is such a thing as disinterested virtue.

In spite of all that happened to him, Job maintained his faith in God. He never stopped believing in Him although he could find no explanation for his suffering. He knew he did not understand God's justice, but dared to question it. Amid his problems and doubts, Job's utterances contained the element of nearness. Although he felt that God had forsaken him, he still looked upon him as his God. Nor did Job feel that he had to take his fate lying down, so to speak. Nor did he wish to be called a hypocrite. Despite his realization that no man could be wholly just in his dealings with God, he nevertheless pushed his feelings of awe aside and asked permission to argue his case before the Almighty.

Job did not only believe, but had complete faith in God. Although faith is sometimes referred to as belief without evidence, it is not really so, though a belief without evidence may be faith. A belief becomes a dynamic and functioning faith when, after the individual accepts it it changes his mode of life.[36] Psychological analysis shows that there is a distinction between them.[37] Faith is more than mere judgment, which is the meaning of belief. "Faith is devotion of total personality in loyal assurance." It is related to enthusiasm, loyalty, hero-

worship, and is allied with hope.[38] Faith and belief are, however, generally used synonymously.

The dynamic quality of Job's faith lay in the fact that despite his suffering he was devoted to God, his loyalty never leaving him (13:15). He possessed the necessary emotional quality of faith having complete confidence in the Lord and being positive that He would not let him down (19:25). This feeling helped ease his tension and enabled him to face his tribulations calmly after he attained it.

One treads upon sacred soil when he attempts to criticize another person's religious beliefs, because they have pervaded his entire thinking and have become part of his life. When a person is devoted to his religion, he holds on to it with all the force at his command. This leads such people to become so dogmatic that they come to regard all criticism of their belief as a personal attack which goads them to continue their allegiance to falsehoods. Job's friends are good examples of this. They held on to their theories so tenaciously that they took Job's words as personal insults and would not yield an inch in their mistaken belief. They were so blinded by their obstinacy that they would not acknowledge obvious facts. In fact, they were so steeped in their belief that the more Job insisted that it did not apply to him, the angrier they became. Job's belief was dynamic. It was ready to change as he saw the old theories become inoperable. When he found that the concept of retribution as an explanation for suffering was unable to withstand the test of personal experience, he scuttled it and searched for another. Eliphaz, Bildad, and Zophar are the spokesmen and supporters of untested beliefs. Although they displayed great intellectual capacity and skill, they nevertheless believed that Job must have done something radically wrong to be suffering the way he was. They made an incorrect social diagnosis which was based on belief rather than knowledge.

The Wiemans[39] have listed the consequences of untested

and tested beliefs that can be readily applied to the thinking of Job and his comforters.

Job's friends were so set in their thinking that they refused to delve deeper than the surface. This kept them from coming to grips with the urgent and genuine problem of the prosperity of the wicked and the suffering of the righteous. It was more convenient this way. Their blind adherence to the old concept made them bigoted and intolerant of Job's probing and acquisitiveness, which led them to persecute him. Their imaginations were imprisoned. Job, on the other hand, personifies the value of tested beliefs. His face was turned in the direction of the unexplored. His religion was more vital because he sought to apply it to the practical concerns of life. Consequently, his belief in God was not destroyed when he was afflicted, but he remained loyal to his ancient faith, and his trials helped integrate his personality. Using the language of the Wiemans, Job was "critically conservative of the ancient heritage." Unlike his friends, Job did not need to defend his faith. They tried desperately to support the old despite all that they saw and were told. They were on the defensive. Job, however, was constructive all the way through. He was trying to build something new; his friends struggled to reenforce a structure that was falling apart. His friends' erroneous thinking challenged him to attempt to solve the great mystery that surrounded him. Job's search also kept him tolerant. Despite all that his friends said to him, he nevertheless prayed for them.

Pratt[40] feels that those who are deeply religious, whose faith is strong, possess something the irreligious lack. They have confidence in the universe, are more at home in it, and possess an inner source of joy and strength which is not dependent upon outer circumstances. What is most remarkable is that these feelings are greatest when the outer sources of strength and promise fail. It is even possible for them then to adopt a peaceful aura around themselves, which is evident in Job's case. Although he was quite heated at first, he later settled

down considerably. When his equilibrium returned, the world with its many problems became more tolerable. Even when his friends, the outer sources of support and strength, failed him, which became all the more evident to him after each succeeding speech, he continued to possess the needed inner confidence and strength because of his deep religious faith.

Job's dialogues may rightfully be termed prayer for two reasons.[41] First of all, his remarks were directed at the Almighty, and prayer is the addressing of an "Other." Secondly, his speeches qualify as "spontaneous prayer" in that they were "impromptu, intermittent, and reserved for times of distress." Due to the calamitous state in which he found himself, Job felt it necessary to call upon the Lord. His utterances were the result of specific urgent needs. He was sick, loathed by his family and friends, poor, grieved, and lost his position in society. The use of this type of prayer, commonly called petitional, is regarded as "primitive and childlike" because it speaks of immediate needs only. This type of prayer does not only concern itself with material needs, but also with such things as the soul's redemption from evil, insight, the realization of moral ways, and others in like vein.[42] It is, however, an expression of dependence. In addition to spontaneous prayer, Job also offered sacrifices, the ritual type of prayer, which is disciplined and more mature in that it is preventive as well as a response to emotional distress.

According to Judaism, prayer is "the expression of childlike trust in God, of submission and resignation to the will of God,"[43] which aptly describes Job's tone in the prologue and in the Yahveh speeches. They fully expressed his faith in and love of God. Maimonides[44] treats prayer as love for he includes the laws concerning prayer under the section of *ahavah* (love) in his Codes. Job's trust in God was great (13:15), and he resigned himself to affliction as an expression of God's will (1:21; 2:10). His speeches in the dialogue should not, therefore, be regarded as rebellion and lack of understanding,

but rather as an attempt at understanding God's ways. The value prayer had for Job was that when he unselfishly prayed for his friends, God answered him (42:10).

Some psychological effects[45] of Job's prayer were that it made his position and needs clearer to himself. He was able to face himself and his community with the feeling that God was with him, working together with him. This helped him overcome his loneliness. When he expressed his faith in the Almigty his tension eased. He no longer felt isolated. God became for him a support which he was sorely in need of. He became honest with himself and admitted that he did commit some transgressions in his youth. Above all, in focusing his attention upon God, the Supreme Being, his ambivalences disappeared and he became an integrated personality. He mastered his feelings and his will, and directed them along helpful channels. It also released Job's spiritual energy which enabled him to attain new horizons.

Since prayer is capable of contributing to an individual's recovery from illness,[46] this factor may be attributed to Job's prayer. He had great faith in what he said, which explains its effectiveness. Prayer is a method which enables the person "by controlling his thoughts and feelings, developing confidence and courage, establishing habits and attitudes, carving and shaping personality into the form wanted," to cure certain ills.[47] Prayer is thus the right adjustment. The degree of its effectiveness lay in the extent to which its expression produces habitual attitudes in the individual.[48] In this direction it worked wonders in Job's case.

5. The Effect of Adversity

Every person the world over meets with one or another type of hardship or misfortune during his lifetime which leaves its mark on him. No one is completely free of it. It is apparently the Divine pattern of life, for to live means to suffer as well as to rejoice. It is as inevitable as it is universal. Adversity af-

fects people in various ways. In Job's case we see the result of solitary disaster as contrasted with widespread hardship. In the latter case, the individual's self-esteem is not hurt much because many are suffering at the same time, and misery loves company.[49] The consequences are different, however, when an individual is called upon to experience hardships by himself. Lazersfeld,[50] in a study of the unemployed, lists three basic attitudes that arise under such circumstances: "the unbroken, the distressed, and the broken," all of which are evident in Job. He was unbroken in that he was not resigned to his condition and was discontented with the existing situation. He was, nevertheless, at the same time, broken, wishing that he were dead, and at times, losing hope and interest in life. Furthermore, he was distressed, fluctuating between rage and despair.

It has been recently pointed out in a study of ninety life-histories of the Nazi Revolution, that it takes many years of intense suffering before a person will abandon his struggle for the fulfillment of long established needs.[51] The individual is not ready to surrender his goal-striving without a fight. This finding helps explain Job's unwillingness, in the dialogue, to accept his miserable state despite his intense suffering which attests to the individual's need for tenacity to conserve the important values of life.

Another point of agreement between the behavior of the people in the study and Job is their adamant resistance to social catastrophe, which the authors feel is the outstanding characteristic of their findings.[52] Some unconscious mechanisms of defense bolster their resistance. It is further observed in the study that "in times of deepening crisis, the middle of the road is forsaken . . . The majority swings to the party in power, while the minority . . . is forced to the position of extreme opposition."[53] Eliphaz, Bildad, and Zophar clung to the majority opinion, while Job became the formidable opposition, stubbornly fighting them at almost every turn.

In Job's case, calamity made him feel dependent and insecure. He was terror-stricken (31:23) and he knew that he

had to turn to someone for help and support. He originally thought that his comforters would produce the desired effect, that they would bolster him. He found, however, that they were unable to fill this role. Consequently, he turned to the Lord in Whom he found the aid he needed. Being the individualist that he is, man naturally rebels against feelings of insufficiency and the inability to carry on as before. This may explain Job's recapitulation of his former great days, to let the people know that he was not always in the miserable state that they now found him. It helped build up his faltering ego and to regain his perspective. He rebelled so against his unbearable circumstances that he felt death would be better than living the way he was.

Job's adversity made him feel as an object of derision. He became the laughing stock of his community. He felt inferior; he was a failure as a man. He lost his position in society, his high standing, which figuratively speaking, crippled him. It made him feel like a useless burden. This condition led to the alienation of his family and friends. They interacted less frequently with him, and whatever contact he had with them was an unpleasant experience. Furthermore, he became self-conscious, not only because of the humiliating circumstances in which he found himself, but also because of his appearance. He was ashamed of himself.

All these adverse factors naturally interferred with his mode of life. His former type of existence was dead for him as far as he knew, and he found it necessary to make new adjustments. He had to orientate himself to a type of life that he was wholly unfamiliar with, which was not a simple thing to do. From a position of high respect, he now had to learn to take insults and to get used to being spit in the face. This must have been the most difficult of all the effects of adversity to accept. It is quite evident that Job's calamity was the most crushing experience he had ever encountered. He was completely overcome and bewildered by it because he was at a loss to explain why it had happened to him.

CHAPTER V

The Theology of the Book of Job

1. Some Theological Problems in the Book

THE NATURE OF GOD. The most striking feature concerning God in the book is that Job did not for one moment ever doubt the existence of God. It did not enter his mind. The questioning he did indulge in revolved around God's just behavior with man, but not about His existence. Job protested his friends' inadequate explanation of God's nature. To him it was a real problem, of which his friends were unaware because they meekly bowed before the mysterious. They regarded God as an object of fear and adoration, not to be scrutinized. He can do no wrong. His actions are always just. It is unthinkable to ascribe imperfections to Him. The attempt to understand Him, however, is the source of Job's troubles. Scripture contains no attempt to prove the existence of God, for no one thought of doubting it. To try to prove God's existence is akin to heresy. Even when Jeremiah (5:12) and the Psalmists (10:4; 14:1; 53:20) speak of those who say there is no God, it does not mean that they actually deny Him, but that there is a question regarding providence.[1] They do not refer to atheists in our sense of the word, but to "the impious who deny the moral order of life by word or deed."[2] This point is expounded in a supposed conversation between Cain and Abel.[3] The same applies to the passage where Job repeats the words of the wicked who say to God: "Depart from us; For we desire not the knowl-

edge of Thy ways" (21:14). They are not questioning whether God is. They acknowledge His existence but want Him to leave them alone. Nor do the Biblical passages that deal with the vastness of nature as God's handiwork (Psalms 8:2, 4) attempt thereby to prove His existence, but merely intend to reveal His greatness. It would be irrational to prove God's existence since all ideas in the Bible presuppose God's existence. Furthermore, the people regarded themselves as God's creations and they did not feel it necessary to prove that their Creator existed. Davidson[4] explains the phrase "there is no God" to mean that God is not found in the world nor does He take part in its affairs. This explanation is given by a Hebrew commentator on verse 21:15 in Job.[5]

God is not regarded by the Jewish people as an abstract concept, but as a "living" God (Deut. 5:23; Job 27:2) whose activities are continually brought to our attention throughout the Bible. The first and foremost of His divine deeds is the creation of the world, the significance of which is depicted in the Yahveh speeches. "Where was thou when I laid the foundations of the earth?" (38:4) applies not only to Job but to all humanity. God the Creator, "Who laid the cornerstone (of the earth)" (38:6), is above everybody and everything, and is at the same time a very real Being. Job and his friends frequently referred to this aspect. He is the sole source of all good and evil (2:10; 9:24; 12:9; 14:25; 19:6; 27:2; 29:2-5). The consciousness of being created is an essential element in the relationship between God and man according to Judaism. It is an expression of God's nearness which is an implication of His nature. Joseph[6] explains that the Lord cannot be indifferent to man because He was serious in creating him. In Job, however, the author goes beyond representing the heaven and the earth as God's work, but regards them as nothing when compared with His power. "Lo, these are but the outskirts of His ways" (26:14). Nor does the book present God as a national deity, because Judaism has not had a national God in any exclusive

sense from the time of prophets. He is regarded rather as a cosmic force whose interest lies in the universe. Nevertheless, it is difficult to understand Kent's[7] enthusiasm when he states that the book gives "a vastly enlarged conception of Jehovah's character and rule."

Davidson[8] feels that Job believed in the existence of two Gods, one hidden and the other external (7:20-21). He regarded the former God as the "Father of Mercies" and the latter as an "arbitrary Omnipotence," and felt that the arbitrary God determined to observe him closely and believed him to be guilty despite his innocence (9:28-31; 10:8-9). It is difficult, to say the least, to reconcile this interpretation with the strict monotheistic inclination of the author, which, though never clearly stated, is nevertheless self-evident. If Job is dealing with two Gods, then the author gives no hint as to which one is the Creator of the universe and the source of all happenings.

Pfeiffer[9] points out that although Job does, at times, appeal to the God of justice as opposed to the God of power, they are only "moments of blissful fancy" which do not indicate that the author of Job entertained the belief in the existence of more than one God. They are both one aspect of the Divine motive. The problem of God's justice is brought to the fore by the implicit monotheism contained in the book, for by being the only existing Supreme Power are His dealings with humanity questioned. Furthermore, the author of Job outdistances Deutero-Isaiah in his monotheism. Whereas the latter feels God cannot be compared to any image and has no likeness (Isaiah 40:18-19, 25), the author of Job feels that God surpasses human understanding because of man's infinite intelligence (11:7-9; Yahveh Speeches).

The Book of Job implies that the essence of God is set forth by His attributes rather than in a philosophic manner. Of the many different names by which God is referred to and described in the Bible, only a few actually help us grasp the conception of His essence and nature. Those terms that attribute

to God human characteristics, such as: powerful, warrior, etc., are merely figures of speech employed to convey to the minds of the people some idea of the greatness of God and His relation to the world, but do not reveal the author's concept of God. The Rabbis[10] tell us that "the Torah speaks in the language of common people," using anthropomorphic terms. For people think in concrete terms rather than in the abstract. In fact, Job himself states that God is not a man like he is, or any human being (9:32; 10:4-5) which has been expressed elsewhere (Exodus 20:4-5; Isaiah 40:18; Jeremiah 10:6-7). Buttenwieser[11] supports this view when he says that the author mentioned sacrifices in the prologue and epilogue in order to present Job's piety and his friends' penitence in a vivid, picturesque, and concrete manner, thereby making the idea clear to his readers. God does, however, have a will and a purpose (11:7).

Those attributes that more nearly approximate a description of God's nature are ethically conceived; they reveal Him as an ethical personality. The thirteen attributes listed in the Pentateuch: "The Lord, the Lord, God, merciful and gracious, longsuffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation" (Exodus 34:6-7), describe His nature as its relates to the universe and man. Nevertheless, it does point to the fact that according to Judaism God is regarded as an ethical personality, the fountainhead of all morality. This is displayed in Abraham's plea for Sodom: "shall not the judge of all the earth do justly?" (Genesis 18:25). Ethical attributes such as these are seen throughout the Bible (Isaiah 59:17; Psalms 11:7; etc.), including the Book of Job. Bildad speaks of God's justice when he says that "God will not cast away an innocent man" (8:20). Zophar, speaking of God's magnanimity says, "Know there-

fore that God exacteth of thee less than thine iniquity deserveth" (11:6). Job himself, though he argues against it, also believed in the righteousness of God: "Though he slay me, yet will I trust in Him" (13:15).

An ethical attribute applied to God is that of holiness, which implies importance and dignity, and is used in Scripture in connection with God's majesty, power, and righteousness. When He punished the wicked thereby revealing His justice (Ezekiel 28:22), and when he afflicts the righteous for transgressing (Leviticus 10:3), in both instances is He sanctified. The idea of holiness is likewise applied to moral behavior which expresses the distinctness of the person, by concluding with the words, "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God" (Leviticus 20:7).

The earliest concept of holiness, which is the separateness of God from anything that is radically different from Himself, can be assumed for the author of Job. God is the model of all moral and righteous behavior, and is to be imitated by the Jewish people. The Rabbis express it thusly: "God said to Moses, 'Tell the children of Israel, My children, just as I am holy, so shall ye be holy, just as I am good, so shall ye be good, just as I am pure, so shall ye be pure.'"[12] In chapter 31, Job enumerates those ethical qualities through which man sanctifies God's name. He lists that type of moral behavior that is accepted as giving honor and dignity to both God and man. This is also observed in the speeches of his friends in regard to the punishment of the wicked which is God's justice at work.

Judah Halevi divides the attributes of God into two classifications: those that are conveyed in God's names except the Tetragrammaton, God's Four-Lettered name (YHWH), and those derived from the latter.[13]

He lists three sub-headings in the former grouping: the creative, the relative, and the negative attributes. God's creative attributes are derived from those acts which He causes to be

carried out through natural means, such as, making some rich and others poor. His relative attributes, expressed in such terms as blessed, praised, glorified, and so forth, are taken from the reverence given unto Him by mankind. The negative attributes, conveyed by such terms as Living, First and Last, are intended to negate the opposite conception. He is described as Living, not in the sense that we understand it, but in order to destroy the idea of rigidity and death in connection with Him. Thus, this group contains those attributes of God which are derived from the manner in which mankind is affected by His decrees. The Tetragrammaton, however, includes those attributes which describe God's creative power which He displays without using any natural intermediaries. This is expressed vividly in the ascription, "To Him who alone doeth great wonders" (Psalm 136:4). That is, causing things to be done merely by His own intention and will. Each of these categories, except for the relative, is found in Job. The fifth chapter is replete with His creative attributes, as are the Yahveh speeches. The negative attribute is expressed in 27:2, and the attributes classified in the Tetragrammaton are found in 9:8-9 and in the Yahveh speeches.

Judah Halevi, furthermore, interprets the verse "He is wise in heart" (9:4), as "God Himself is wisdom," but feels that it is not one of His characteristics. "Mighty in strength," however, is one of His creative attributes. God's knowledge and wisdom are all-encompassing and discernible in the order and unity of the universe (38-39). As in Proverbs (6:6-8) the author points to God at work through the marvelous forethought on the part of the ant, so does the author of Job portray the same thing through the magnificent cooperation of the powers of heaven and earth to maintain cosmic life.

It would seem that to glean greater understanding of God's nature as set forth in the book, the names used for Him should be examined. They should throw further light because among the Jewish people, especially of Biblical times, the proper names

used were meant to convey a thought in addition to being a distinguishing characteristic. This applied to God as well as to human beings. The four different names used, however, Yehovah (YHWH), El, Eloha (Elohim 5:8), and Shaddai, yield no new insights.

In a few places, the author makes mention of the Spirit of God, which is another expression for God Himself exerting His power and operating in every sphere. This Spirit gives man his understanding (32:8), and drives him towards self-perfection which is the Divine in man. It enables him to understand the material things in their proper relationship. In the Jewish prayerbook of today, God is referred to as the One "who bestowest knowledge upon man."[14] Furthermore, the Spirit of God bursts forth with great vehemence at times in great persons, as is evident in Eliphaz's speech (4:12-16).

Davidson[15] lists five spheres in which the Spirit of God operates, three of which are seen in Job. The five spheres mentioned by him are: "in the cosmical sphere," "in the sphere of life and vitality," in the region of "human experience and history," "in the sphere of intellectual gifts," and "in the sphere of moral life."

One of the fields of action in which God is seen operating in Job is in the cosmos. The author of Job writes, "By His breath the heavens are serene" (26:13). God is also seen at work "in the sphere of life" either giving vitality or reenforcing it. When man was first created, the Bible tells us: "the Lord God . . . breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). That is, when man lives it is because of God's breath in him, thereby making God the source of all life and the continuous producer of it. Thus, a living person portrays the presence of God within him. The same thought is expressed by Job, "The spirit of God is within my nostrils" (27:3), that by his mere existence does he evidence God within him. This is also seen in Elihu's utterances in 33:4 and 34:14-15. We may go further and say

that the Spirit of God is "a principle of life which can be given, or withheld, or even withdrawn,[16] as when the wicked are destroyed by the breath of God (4:9). God is finally seen at work in Job in the powers of the intellect that are regarded as the outcome of God's spirit, or God Himself. As Bezalel's artistic ability is imputed to the Spirit of the Lord (Ex. 31:2-3), so is this thought expressed by Elihu when he says that "the breath of the Almighty giveth him understanding" (32:8).

Another aspect of God's nature is depicted at the very beginning of the book. The prologue assumes at the outset that God is interested in everything that man does and evidences a concern in him. He sits in His heavenly Council and discusses with the angels matters concerning human beings. Thus is God nobly conveyed as "One who has loftiest claims upon the love and allegiance of mankind."[17] As for understanding the complete nature of God, the author of Job concedes that it is impossible. Nevertheless, though Job may not be able to comprehend the reason for his miseries, they are so "infinitesimal in the cosmos that they can hardly mar the perfection of God's creation and the character of the Creator."[18]

Man. In Job the individual has come into his own. He is not identified with the group as in the earlier Biblical narratives. Originally, man was conditioned to the extent that personal wishes and desires were subordinated to the patterns set forth by the community. He invariably had to think of the welfare of the community of which he was a part. Therein lay man's self-realization. This held true in regard to punishment as well, as in Korah's rebellion where the members of his family group and those of his guilty associates (Numbers 16:1-35) were punished along with them. Although there is some discussion as to whether the pronoun "I" used in the Psalms should be associated with an individual author or with the community, as in Psalm 51, there is no such debate in regard to Job. He speaks unequivocally as an individual. It is quite possible that he may

have spoken for others in similar straits, but it cannot be said that he spoke specifically for the community.

One aspect of man's nature that stands out in Job and is constantly referred to in other books of the Bible is his creatureliness. Because is a creature, he is subject to many limitations. He suffers, is sick, and must die (14:1-2). He is weak, sinful, and lacks sufficient understanding to comprehend the activities of nature. He was born to suffer (5:7).

Essentially, man is an ethical being. He is obliged to practice justice and to be merciful. As the prophets exhorted the people to act justly (Amos 2:6-8; 4:1; 5:11-12; 8:4-6; Micah 2:1-2; 3:11), so do we find Job portraying himself as the highest type ethical being in Chapter 31, and in other passages of the book. Like the prophets, Job had social vision. He gives a good summary of what constitutes the good life. The source for ethical behavior is faith in God. It indicates that man feels that he was created in God's image, possessing no original sin, and is required to imitate Him. For man to be an ethical being, he must have the freedom to act, to choose between good and evil, which necessarily excludes hereditary sin. This is mentioned in Scripture (Deut. 11:26-28; 30:19) and is also seen in Job, especially in the prologue, where he is given the choice of either accepting his suffering without complaint or blaspheming the Lord. He had to be free to do as he chose, otherwise the test would have been an invalid one.

Man's freedom, however, is limited on two counts.[19] Firstly, it is controlled by a natural moral bias which is inborn in every individual because every child is born with an inclination towards either good or evil. Science corroborates this view. Schachtel, in one of his radio sermons,[20] tells of an educational psychologist who said that scientific investigations in juvenile delinquency indicate, "that it takes at least seven years of constant harsh and brutal experiences to warp the innate goodness of the normal child into the attitudes of the incorrigible criminal." Freud,[21] on the other hand, writes: "The . . . truth

. . . is that men are not gentle, friendly creatures wishing for love, who simply defend themselves if they are attacked, but that a powerful measure of desire for aggression has to be reckoned as part of their instinctual endownment." Secondly, the individual is controlled by education and force of circumstances, that is, by conditions that are more or less favorable to moral development. Freud feels that the mere evolution of civilization has circumscribed the liberty of the individual.

Job further points out that man is a religious individual, capable of entering into a direct relationship with God, knowing full well that he is dependent upon Him. Being His creation (10:8), he is aware that his existence depends upon Him. And being dependent upon Him, man feels that he must place his trust in God.

Sin. The meaning of sin is very much dependent upon the God-idea. The higher the God-idea, the more moralized is the concept of sin. This is observed among the early views of the Jews, as it is among other peoples. At the beginning, when the priestly view prevailed, a serious misdeed constituted anything that was committed against the cult or the Deity, against the religious community. The consequence of such behavior was death (Exodus 30:35-38; Leviticus 10:2; 16:1-2; Numbers 17:28; 18:7).

When the moral view of the prophets replaced the priestly view in regard to the nature of God, the term sin came to mean any misconduct against the holiness of God, the Guardian of morality. The externalities gave way to the inner thought of the person. The prophets, therefore, reproached the people only for their moral failures (Amos 5:21-24; Hosea 6:6; Isaiah 1:10-17), because they regarded them as offenses against God Himself. They demanded that the people act righteously and keep the purity and integrity of their souls. The ritual offenses that remained, however, were idolatry, the violation of God's name and of the Sabbath (Ezekiel 10:6f.; 20:13f.; Isaiah 56:2), because they express the sanctity of life. Once

the prophetic view was recognized, sin came to mean "the desecration of the divine image in man, the violation of his heavenly patent of nobility,"[22] in addition to his faithfulness to God, which finds expression in Job. The heart of the individual, the seat of his thoughts and deeds, is the origin of man's sinfulness. "If thou has sinned, what doest thou against Him? If thou be righteous, what givest Thou Him? Or what receiveth He of thy hand? Thy wickedness concerneth a man as thou art; And thy righteousness a son of man" (35:6-8). The result of sin is estrangement from God due to a guilty conscience (Isaiah 59:2), which leads to self-condemnation. It pollutes the individual so that he is unable to linger in God's presence (Isaiah 6:5-7), but must seek God's forgiveness.

There are different categories of sin in Job. From 1:5 we learn that improper meditations of the heart are as sinful as the actual transgressions themselves. This is an inner sin. When his children completed a round of parties, the book writes "Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed God in their hearts.' Thus did Job continually." Another kind of transgression is that an unchaste look is to be considered as a rape (24:15). From the same verse the Rabbis conclude that the sin of adultery includes the sin of heresy, for the act denies that God is fully aware of the secret actions of man.[23] The blaspheming of God is sin (2:9), and verse 31:25 implies that Job was absolving himself from the sin of pride. Yet another type of sin we come across in Job may be termed spiritual sin which "involves the breaking of . . . (man's) relationship with God by means of the selection of a different object of worship . . . or through the deification of personal desire and the attribution to it the divine status and power."[24] When Job proclaimed that he placed no confidence in gold (31:24), he was saying that he never displaced his belief in God by putting his hope and trust in an inanimate

object. The term "gold" used here may mean a belief in idolatry of which the wealthy made their idols. And when he prided himself on the fact that he never rejoiced because of his great wealth (31:25), he implied that he did not make the amassing of wealth his goal.

Job apparently feels that the relation between God and man is essentially moral. In the speech in which he emphatically affirms his blamelessness, the only transgressions to which he alludes are those which indicate faithlessness to God's moral and ethical law, which help bring man nearer to his God. These ethical transgressions can also be called social sins because they threaten the existence of society. It is believed[25] that the passages "Who can bring a clean thing out of an unclean?" (4:14), and, "how can he be clean that is born of a woman" (25:4), suggest the idea of inherited sin. Judaism rejects the idea of hereditary sin, however, and claims that since "man has a nature of flesh, which is sensuous and selfish, each person is inclined to sin and none is perfectly free from it."[26] For the Rabbis specifically teach that the verse, "And the dust returneth to the earth as it was, And the spirit returneth unto God who gave it" (Ecclesiastes 12:7), means that "pure as the soul is when entering upon its earthly career, so can man return it to his Maker." Another verse in Ecclesiastes, "Behold, this only have I found, that God made man upright" (7:29), is interpreted by Jewish teachers[27] to mean that God created man in His image so that he might be righteous and just as He is. This belief is also expressed in the daily morning service of the Jew, "O my God, the soul which Thou gavest me is pure."[28] The fight with sin begins at the age when the *yetzer harah* (the evil inclination) becomes strong, which is in early youth. Actually, Adam, to whom is attributed the death of man, is regarded by the Rabbis as a model repenter who was granted divine mercy and promised final resurrection.[29] Thus, the first man became for them an example of repentence rather than the transmitter of sin.

The doctrine that man is inclined to transgress is maintained throughout the Bible, Talmud, and in later writings. The passage in Ecclesiastes, "For there is not a righteous man upon earth, that doeth good, and sinneth not" (7:20), is well known. This feeling is expressed in Job on different occasions. "Shall mortal man be just before God? Shall a man be pure before His Maker?" (4:17). "Who can bring a clean thing out of an unclean? not one" (14:4). "What is man, that he should be clean? And he that is born of woman that he should be righteous? Behold, He putteth no trust in His holy ones; yea, the heavens are not clean in His sight. How much less one that is abominable and impure, Man who drinketh iniquity like water!" (15:14-16). "How then can man be just with God? Or how can he be clean that is born of a woman? Behold, even the moon hath no brightness, And the stars are not pure in His sight; How much less man, that is a worm! And the son of man, that is a maggot!" (25:4-6). They all suggest the universality of sin. This idea is seen in regard to Moses (Numbers 20:12; 27:14), is expressed in Proverbs (20:9), and in the Midrash.[30] No one should be called holy until after he has been buried thereby ending his fight with "the evil inclination" within him. The Rabbis believe that the verse quoted above, "He putteth no trust in His holy ones" (15:15), refers to Abraham, Isaac, and Jacob, each of whom had made mistakes.[31]

The prophetic idea concerning the visiting of the iniquities of the father upon the children is also hotly debated in Job. Davidson[32] feels that it does not embrace "the idea of representation," which implies that the offspring are literally held guilty for the deed of their representative or father. He believes that it means that should the children be afflicted, then their suffering is actually pursuing their father in them.

Throughout, Job debates with his visitors the concept of the punishment of the sinners. His friends maintained that punishment always followed sin and the amount of one's suffering was indicative of how great a sinner one was. Job con-

tended, however, that the transgressors escaped punishment innumerable times: "How oft is it that the lamp of the wicked is put out?" (21:17). In answer to this, Job's friends added that should the sinner himself be spared punishment, his children do his suffering for him. To this argument Job retorted: "Let his own eyes see his destruction, And let him drink the wrath of the Almighty. For what pleasure hath he in his house after him?" (21:20-21). Both Job and his friends believed that the suffering of the children was in reality the punishment of the father. Job felt, however, that this was unfair because the sinner himself escaped all punishment, he knew nothing of what took place after he was gone. Job may have meant here that if his father was a sinner, he should have suffered himself. Job persisted in the teaching of the prophets immediately preceding him, according to which the offspring is independent of the forefathers; the individual is free of the consequences of the deeds of his predecessors.

A word should here be said concerning the apparent contradiction in the Pentateuch between Exodus 34:7 and Deuteronomy 24:16, where the former contends that the children will be punished for their fathers iniquities while the latter supports the opposite view. The same contradiction exists between Exodus and Jeremiah (31:29-30) and Ezekiel (18:2-4). The Rabbis[33] of the Talmud were aware of this inconsistency and harmonized these verses by stating that the children are not punished for the sins of their fathers. If the children should, however, persist in and continue to foster their father's wicked deeds, then they may receive added punishment for the sins of their ancestors. At the same time, if the children should continue in the righteous paths of their father, they will then be rewarded for his good deeds.[34]

Immortality. The belief in an existence after death, has existed among the Jewish people for a long time, though it was a first in Sheol, in the Netherworld, with which no hope was associated. This idea has been prevalent among humanity

in general from the very earliest of times. The burial rites of the most primitive tribes indicate the expectation that their existence will continue somewhere after death. Man "cannot and will not believe that with the giving up of his last living breath his being would become dust like that of the animal; or that his soul, which has hitherto accomplished and planned so much, should now cease altogether to exist."[35] The wish for immortality appears in the Garden of Eden story, and the time was looked forward to when death would be non-existent (Isaiah 25:8). The familiar biblical phrase, "to be gathered to one's fathers," is also regarded by some as referring to the idea of immortality.[36]

The main concern of the Jewish people, until late in its history, was with its earthly existence. Eliphaz counsels Job to seek after God so that "in famine He will redeem thee from death" (5:20), "At destruction and famine thou shalt laugh" (5:22), "thou shalt visit thy habitation, and shalt miss nothing" (5:24), "Thou shalt know also that thy seed shall be great, And thine offspring as the grass of the earth (5:25). The great striving for a complete life with God and the keen desire to develop life on earth to its fullest achievement, kept the thought of the hereafter in the background. This necessarily helped perpetuate for a long time the Jewish concept that whatever existence there was believed to be after dath would be shadowy. They believed that the existence of the dead continued in Sheol, which is expressed in Job, and wherein it is regarded as "the king of the terrors" (18:14) and is located in the deepest recesses of the earth (Psalms 139:28). To Job, Sheol was a land of darkness (10:21-22) and destruction (26:6). No one returned from there (7:9-10; 16:22), nor was he remembered once he reached there (24:20). He did not, however, regard it as a place of punishment for the wicked (21:23-26). "The Jewish people supposedly steered clear of the common belief in a life after death at that time because it was dangerous to all progress."[37] The thought of God extending His power over

Sheol and rescuing souls from there is a gradual growth (Job 14:13; Psalms 49:16; 193:8).

Fosdick[38] feels that the belief in immortality grew in strength with the growth "of personal religion as an inward, intimate relationship between the soul and God." That is, in the doctrine of fellowship with God. Generally speaking, whenever a religious experience becomes "a profound resource" within "special personalities," the above development is bound to unfold. When Jeremiah said of God that He is "my strength, and my stronghold, And my refuge, in the day of affliction" (16:19), he was unwittingly heading in the direction of faith in immortality although he himself did not come to this conclusion. He paid very little attention to Sheol. He nevertheless made a valuable contribution "to the inwardness of the soul's relationship with God," from which "came the assurance that what is in quality so timeless will not come to a futile finale in the nether-world." The same feeling is engendered when the prophet says, "I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones" (Isaiah 57:15). One who comprehends the implications of this experience would carry this thought further and conclude that since God cares so much for each individual, this relationship cannot be ended at death.

It is felt by Robinson, however, that it is in the Book of Job that the demand for a life beyond death is first brought into focus. It is one of the two major anticipations in a personal immortality that is brought about by the problem of suffering, the other being Psalm 73, which is called "a miniature book of Job."[40] Smith[41] also feels that in Job's case "the hope of a personal life after death (19:25-27) is the demand of the man's conscience. He is dying unvindicated: here God will not appear to him nor examine his plea. Therefore he knows that he shall see God after death. The individual consciousness for and in itself; innocence in her own strength; the ethical neces-

sities of an unfinished cause—all demand a life to come." Nor is it surprising that this came about. The cry for justice for the human being brought this issue to the forefront. When the individual was detached from the social group, a glaring contradiction stared at the people. Since God is just, why is it that righteous individuals suffer while on earth. The story of Job contends with this problem from the point of view of justice, fairness, and impartiality, and Job's sufferings led him towards a solution. The individual's short span of life made it impossible to wait for God's vindication. This led some people to question whether there might be such a thing as life after death.

Actually, Sheol had the same meaning to Job as to his forefathers and contemporaries. It was "the land of darkness and of the shadow of death" (10:21). His search for individual justice, however, instilled within him the hope that God's final word to a mistreated individual was not Sheol, but that in instances as his own, it was only "an intermediate state with a final vindication of righteousness afterwards."[42] In this idea, however, he was not of one mind continuously. At first he was despondent. "He that goeth down to the grave shall come up no more. He shall return no more to his house, Neither shall his place know him any more" (7:9-10). This was undoubtedly the accepted view of his era. In these dark moments, however, his hopes would rise. "Oh that Thou wouldest hide me in the nether-world, That Thou wouldest keep me secret, until Thy wrath be past, That Thou wouldest appoint me a set time, and remember me!—If a man die, may he live again? All the days of my service would I wait, Till my relief should come—Thou wouldest call, and I would answer Three; Thou wouldest have a desire to the works of Thy hands" (14:13-15). These hopes are expressed at another time in even stronger terms. "But as for me, I know that my Redeemer liveth, And that He will witness at last upon the dust; And when after my skin this is destroyed, Then without my flesh shall I see God; Whom I,

even I, shall see for myself, And mine eyes shall behold, and not another's" (19:25-27).

Abbott[43] feels though that Job was afforded no relief from a hope in a future life, because Job's goodness was for nought and it could therefore not serve as compensation. He feels as do others,[44] that Job entertained no thought of immortality, because the poet "could not work confidently with the concept of immortality." A Rabbi of the Talmud[45] feels that Job completely denied the resurrection of the dead, as do the commentators *Rashi* and *Metzudath David*.[46] On the other hand, some Rabbis[47] conclude that the "end" in verse 8:7 does refer to the hereafter. It is generally believed, however, that there is no specific teaching in Jewish Scripture of a continuous existence for the soul after death.[48] Joseph[49] is nevertheless of the opinion that "whatever its precise character, eternal life is the promise of Hebrew Scripture." Hontheim[50] feels that Job makes specific references to the resurrection of the body and always looked to a future life from the very beginning, a view which is shared by Davidson.[51]

Rabbi David Max Eichhorn,[52] in his as yet unpublished manuscript on the general theme of immortality, states that the belief in a future life is not advocated anywhere in Job. He emphatically writes that neither Job (7:7-10; 10:20-22; 14:1-2, 7-22; 19:25-27a; 21:23-26) nor his friends (4:17-21; 5:17-26; 8:9; 11:5-8; 18:12-21; 25:4-6) even intimate such a belief in their speeches. Even the Elihu speeches, which are a later addition, believed that ignorance, sickness, and premature death are the punishments for sin, while only wisdom, health, and long life are the rewards for virtue (33:14-22; 36:11-14). He feels that verses 36:6-7 which state that God puts the righteous together with monarchs on thrones forever, does not refer to a personal immortality but rather to an immortality of influence.

When Job's utterances suggesting immortality are viewed in the light of the entire story, we must conclude that they contain no real hope of restoration from Sheol, although he

subconsciously believed so, as stated in the preceding chapter. Although he looked forward to a conscious vindication after death (19:25-27), it does not necessarily imply everlasting immortality but merely one moment in which to witness his acquittal. Nevertheless, they do indicate that the idea of a life after death invaded the people's thought at that time due to inner necessity. Along with Job, a personal immortality caught the fancy of the people in succeeding books of the Bible and is foreshadowed in the Book of Daniel (12:2).

Satan. It is commonly felt that the Satan in the Book of Job had not yet grown to full maturity. Fosdick[53] refers to him as "a native of Persia naturalized in Judea." Some[54] feel that this Satan is different from the one in Zechariah (3:1) and in the subsequent literature of Jews and Christians. Knudson[55] shares this view because in Zechariah Satan is a "particular personage," the term first appearing as a proper name in I Chronicles 12:1, with a personality distinctly recognized, while in Job, the word is used in a descriptive sense referring to an "adversary."

Unlike Moulton [56] who feels that Satan is rebuked by God in Zechariah but not in Job, Knudson[57] believes that Satan is not rebuked by the Lord in Zechariah at all, but acts as one of his ministering angels and is not yet regarded as hostile to God. Knudson regards the Satan in Job as decidedly worse than the one in the book of the prophet because he adopts a very low attitude of human nature, believing that there is no individual who does not have his price, which he determined to prove. Thus he pursues Job without let-up, doing whatever is within his power to destroy the harmonious relationship between him and God. Knudson feels that he actually became Job's enemy, with which Morganstern[58] agrees, resolving to drive him to despair. In Zechariah, however, Satan's job was "not to prove so much as to recall the iniquity of" Joshua, the representative of Judah, that is, to accuse him "and insist upon the infliction of the appropriate penalty."[59] Davidson,[60] on the other hand, feels that being a servant of God, Satan behaved

the way he did not because he was the enemy of man but because he was "zealous for God's honor." Buttenwieser,[61] however, maintains that the Satan in Job resembles the one in Zechariah, both being concocted by the imaginations of the authors of the books. He feels that the name "Satan" was probably suggested to both of them by the adversary who got in the way of Balaam (Numbers 22:22).

In the prologue, Satan is one of the "sons of God" who has a definite purpose and duty. The term by which he is known is that of a title rather than the name of a person. This is further indicated by the fact that whenever he is mentioned, the term employed is prefixed by an article. He is thus more of an inspector who "goes to and fro in the earth," walks "up and down in it" (1:7), and reports on what he had seen. A Rabbi of the Talmud,[62] concludes from verse 2:6 that Satan is the *yetzer harah* (the evil inclination) and the angel of death. According to these two views, he is some sort of divine being, not a devil, who is on a par with the "sons of God." He is not yet a cast out angel.

Specifically, he is the cynic of the angels who doubts the existence of disinterested virtue and is therefore compelled to belittle the character of people. From the questions the Lord put to him, it appears that Satan's job was to discover and expose the sins of men, thereby serving as an informer. Not only does he not share God's pride in Job, but it bothers him tremendously. He envies him and hates him, and it arouses his passion for detecting faults. Even when he is proven wrong (2:3) he is not content, but continues to question Job's motives. He acts, as the Talmud writes, by "descending to earth and causing the people to err, and then ascends to heaven and provokes, thereby getting permission from God to kill the sinner." He thus acts as an accuser too.[64] He is nevertheless, as Kohler[65] puts it, "the spirit that ever wills evil, but achieves the good," for he is sent by God to help develop man morally by testing him continuously. Joseph[66] regards him as a "Hinderer" and as

a mere personification of evil, for the Talmud[67] states: "Satan, the Angel of Death, and the wicked desire, are one."

In Job, Satan is not the accuser he is in Zechariah, but is in the infant stage of taking upon himself the job of becoming the enemy of man by tempting him in the direction of evil. Satan is the tool of God and all that he does is to further His purpose (I Samuel 16:14; I Kings 22:21-23; Isaiah 45:7). He is not free and independent to do as he pleases. He must first get God's permission to test Job, and is even then limited as to how far he may go (2:6). There are some indications, however, that Satan had a certain amount of independence. In verses 1:6 and 2:1, he is depicted as apart from the "sons of God" but happened to come along at those particular moments. Also, while in Zechariah (1:10; 6:5-7) God sends the angels wherever He wishes them to go, in Job, Satan roams the world on his own. The questions God asks of him (1:7; 2:2) seem to bear this out. Also, the evil that befell Job was due to Satan's instigation (2:3), which is quite different from I Kings 22:20 where God requests that Ahab be deceived by a lying spirit. Furthermore, he alone carries out the affliction he suggests, and once that is done, he is completely forgotten. Job's reactions indicate, however, that he regards God as the source of all his sufferings (1:21; 2:10), not Satan, which is also borne out in the epilogue. When verse 42:11 speaks "of all the evil that the Lord had brought upon him," it indicates that God was still recognized as the author of all that happened to the individual.

Disinterested Virtue. The question of disinterested virtue arises when, in the prologue, Satan casts a doubt on Job's motives. Was Job righteous because of his earnest love for God, or was it due to the many benefits he was receiving. Actually, the question is answered in the first two chapters of the book. Not only does Job display his unselfish motives after each misfortune with such utterances as, "The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord" (1:21),

and "shall we receive good at the hand of God, and shall we not receive evil?" (2:10), but God himself vouches for Job's disinterested piety by saying to Satan quite angrily, after Job had been tried, that he is "a wholehearted and an upright man" who "still holdeth fast his integrity, although thou didst move Me against him, to destroy him without cause" (2:3). The Lord felt that Job was not like those "servants who minister to their master upon the condition of receiving a reward."[68] Furthermore, the book itself confirms Job's unselfish love when it states after the first tragedy: "For all this Job sinned not, nor ascribed aught unseemly to God" (1:22), and after his personal affliction: "For all this Job did not sin with his lips" (2:10). For Job "the reward of a good deed is a good deed."[69]

The dialogue indicates, however, that Job's virtue was not of a disinterested nature. His remarks intimate, and some are even more outspoken (29:18-20), that he expected far better treatment than he was receiving (30:26). This discrepancy must have caused a difference of opinion among the Rabbis of the Talmud[70] regarding Job's motives. Rabbi Yochanan the son of Zakkai believed that Job's piety was the result of his fear of punishment, while Rabbi Joshua the son Hyrcanus argued that Job worshipped God out of pure love. It is almost unanimously felt, however, that Job's motives were of the highest. Rabbi Meir agrees with Rabbi Joshua,[71] and Rabbi Judah the Prince goes so far as to say that Job spoke in praise of God even more than Elihu.[72] This is further corroborated by the fact that Job does not appear to regret his former piety and not once does he request the restoration of his former wealth. All that he seeks is God, and to feel that He is his friend and not his enemy.

When the writer discussed the story of Job with a colleague, he was told a story by means of which he explained away Job's many impious utterances and portrayed his love for God. There was once a king whose most trusted servant accidentally sprinkled a few drops of soup on his garment while

waiting on him. Seeing what had happened, the servant purposely overturned the entire contents of the plate into the lap of the monarch. He was, needless to say, immediately arrested.

The king could not understand, however, why his loyal and faithful servant would, with premeditation, pour the hot dish into his lap. In fact, it bothered him so that he had the servant brought before him to explain his actions. The servant replied that since a few drops had already fallen on the king's robe, he felt that he would have been arrested anyway and undoubtedly killed for his negligence. He felt that such an act would make the king very unpopular, and the populace would brand him a very cruel despot because he had a person killed for such a small, insignificant accident. Because of his devotion to the monarch, he purposely poured the plate of soup into his lap so that the multitude would feel that he was justified in the severity of his decree.

So it is with Job, said my colleague. Job knew that his sins merited in no way the severe afflictions that befell him. Loving God as much as he did, however, he did not want the people to accuse Him of cruelty or to feel that He was not just. He therefore argued and debated with his friends as he did, so that the people would feel that God was justified in His actions.

2. The Influence of Theology Upon Psychology

Since a person's thinking, feeling, and behavior patterns are influenced by his theological beliefs, it would be interesting to see how they operated in the cases of Job, his wife, his friends, and Elihu. The term "psychology," however, is far more inclusive than with what is dealt here.

There is no doubt in my mind that Job remained orthodox in his religious beliefs even after he was struck by calamity. When he was afflicted, he searched for an adequate explanation of his misfortune, but within the old framework. Job's faith was of durable quality. At no time did he discard his belief in

God. In fact, his deep faith eventually led him in the direction of stronger belief.

Job's mental disturbance was the outgrowth of his theology, because it was at the hands of God, the Master of his theological system, that he was suffering. Elements of chaos thereby entered his theological beliefs, just as there were disturbances in his thinking and feeling. With his religious understanding becoming confused, his emotions and thoughts were in a turmoil. He was a distraught, unhappy individual. The feeling that his Creator was the cause of his misfortune, was a misfortune in itself. This led him to become despondent and dejected. He sat on his ash heap with his head bowed doing nothing.

Before calamity struck, Job's theology affected his everyday living. He was righteous and kind to everyone. He lived his religion if we take his word for it. Hawley,[73] however, doubts whether he was really that way. He feels that Job did not give a complete and true picture of himself. When he recalled all the good he had done, he neglected to mention his bad deeds. Since men are boasters, they are prone to exaggerate and are not apt to admit their mistakes. Nevertheless, even if we admit that there is some truth to Hawley's contention, we are compelled to acknowledge that if only part of what Job said was true, he did much for his fellow human beings. We are at least reasonably sure that Job possessed some virtues.

In his search for a fuller theory to explain his suffering, one of Job's first reactions was to destroy the old. In his frenzy, without realizing its full implication, he denied God's justice and mercy. He heaped scorn upon the contention that God could be just despite his calamity. He also ridiculed his friends because they insisted upon maintaing their former view. In his effort to find something better, he became intolerant of that which had any relationship with the existing theory of sin and punishment. This feeling vanished, however, as the process of growth set in.

Job's wife appears to be a woman whose faith was not deeply rooted. She was willing to adhere to, or to be considered a follower of the theology of the day, however. She might even have defended it if necessary. Once hardship and inconvenience came along, however, she indicated that she was no more than a superstitious housewife. By not suggesting to Job that he kill himself, but that he curse God and thereby die, she intimated a belief that he would be smitten dead by some supernatural power by merely uttering the words.

Eliphaz, Bildad, and Zophar typify those people who are strict adherents of the prevailing mode of thought. They were the upholders of the rigid orthodox thinking. Believing in the worthwhilness of the status quo, and in the necessity of perpetuating it, they insisted upon conformity to their way of thinking. Their rigid theology caused them to have rigid inflexible personalities. They found it difficult to turn from the ways defined by law. This, in turn, interfered with their spontaneity and brought about a proneness on their part to follow a stereotyped kind of existence. They were thus intolerant of even the expression of any point of view which differed from theirs. They felt that they were beyond doubt and question. As far as they were concerned, there was no room for dissension. It was a sin for Job to speak the way he did.

At first they felt that they could effect a change by reasoning with Job, pointing out to him that he himself utilized their mode of thinking with others on occasions in which he now found himself. When they saw that that method availed them nothing, they became harsher. When threats did not achieve their aim, they as much as called him a black sinner for whom there was no salvation. They regarded themselves as the possessors of the absolute truth, and they became so fanatic in their attempt to force Job into line that they did not care what means they employed as long as they achieved their end.

We see another pattern of behavior in Elihu who, like Job's friends, was strict in his orthodox beliefs. Like them, he

also attempted to convince Job of the error of his ways and that he ought to pray to God (33:26), confess his sins (33:28), and be redeemed. Elihu, however, was never as harsh as the friends. He lacked their rigidity and was non-punitive. He did not accuse Job of any specific transgressions as they did (22:5-9). Instead, he spoke in generalities. Whereas the friends charged him with ethical violations, Elihu attributed only anger and arrogance to him (35:15). And when he told Job that he spoke as the wicked do, adding rebellion to sin, he did not do so directly, but said that others will say that to him about Job (34:34). He was far more refined and much more accepting than they. Elihu typifies those traditional believers who will try to convince others of their errors, but will under no circumstances revile them.

CHAPTER VI

The Problem of Suffering in the Book of Job

1. The Development of the Problem

In the preface to his book, Peake writes, "I am only one of many, for whom the problem of pain constitutes the most powerful objection to a Theism, adequate to our deepest needs."[1] The problem of suffering is truly as baffling to the modern individual as it was pressing and acute to the primitive man. Both in the past and in the present, men have faced and are facing the seemingly unnecessary effects of misery, not only with emotional wretchedness but also with mental frustration. The difference between the two eras, however, is whereas today men are prone to turn away from the Supreme Being when they are dolorous, primitive man accepted the existence of super-human powers and sought, by whatever means possible, to appease them.

The primitive peoples explained their lot, whether it be good or bad, as due to the arbitrary favor or disfavor of their Gods. Being constantly at the mercy of the elements of nature, their primitive minds told them that their circumstances were due to the will of these super-human forces. Sin had no place in their thinking. Whatever overtook them appeared as a conscious expression of a definite attitude by these powers. Whether it be fortune or misfortune, it was the result of an act

that was viewed either favorably or unfavorably by the gods. Every eventuality that affected the individual or his social group was explained in this manner. Consequently, the problem confronting primitive man was to ascertain the kind of behavior most pleasing to these whimsical divinities and befriending them, thereby insuring himself against future calamity. This reasoning led to the deduction that if, for example, a family fared well, the deities were pleased with it, and if, on the other hand, disaster overtook it, divine displeasure was the explanation. This was the initial theory in the translation of suffering, which led to the conclusion that the purpose of life was to conduct one's affairs in such a manner so as to win the approval and avoid the repugnance of these super-human powers. Morality and ethical behavior played no part whatsoever in obtaining the primitive community's needs of rain, food, and other essentials. Their attainment depended on the power of the mysterious divinities, whose reasoning it was difficult to fathom. Thus, if a favor was sought, successful magical practices rather than improved moral character were suggested.

Though Jewish Scripture is advanced well beyond this purely animistic concept, it nevertheless contains some indications of attempts to gratify Yahveh through nonethical means. To avoid God's displeasure, Moses' son is circumcized (Exodus 4:24-26); to appease the Lord at the defeat of the Jewish warriors at the city of Ai, Achan and his family are destroyed (Joshua 7); when Saul sought God's guidance in a campaign against the Philistines by an omen and it was withheld, the alleged reason is Jonathan's eating a little honey (I Samuel 14:24-46). This originated with the belief that disaster can be averted only through God's favor, and is secured by means that do not possess any ethical content. Ezekiel, too, coupled ritualistic acts with moral deeds as necessary to avoid God's wrath (Ezekiel 18:5-9; 33:25-26; 44:9). Thus, the first solution offered as an explanation for suffering was that man was afflicted due to an error of commission or omission that displeased the gods. To

avoid their continued indignation, man had first to discover the reason for their anger and then act accordingly.

The view first proposed by the Jewish people continued with the belief that suffering and misfortune were due to divine anger, but was brought on by the people's sins. The early Hebrews included within the orbit of transgression, ceremonial (I Samuel 14:33) and ethical violations (I Kings 21), whether they be premeditated (II Samuel 11:14-15) or fortuitous (I Samuel 14:27), regardless of whether they be the person's own sins (Joshua 7:20f.) or that of a kinsman (II Samuel 21:6), whether they be individual (Genesis 9:5) or collective (Exodus 32:30f.). There were two reservations, however. Misfortune overtakes innocent people, too, as in the case of Amasa (II Samuel 20:4-13), the sons of Gideon (Judges 9:1-5), the priests of Nob (I Samuel 22:11-23), and Uriah the Hittite (II Samuel 11:25). Secondly, not all transgressors were punished by God, but He did what seemed right to Him (II Samuel 10:12).

With the evolution of monotheism and attributing to God moral greatness, the primary approach to the problem of suffering was necessarily eliminated. The belief in an all-powerful and good God added a moral puzzle to the already difficult problem of suffering. How can God's goodness be reconciled with man's misery? The more sincerely and deeply the people believed in God as the source of all goodness, the more baffling did they find the mystery of man's troubles. When the unity of the universe is conceived in terms of moral purpose as well as physical cohesion, then the tragedies of man's personal and social life become not merely difficult to bear, but an insoluble intellectual problem. Thus, as the idea of the character and omnipotence of God was magnified by the Jewish theologians, the apparent inequalities of life became more bewildering to comprehend. Consequently, the old theory was made to fit the new situation. The basic idea of the earlier formula was retained but reinterpreted, with the introduction of ethical terms

to denote what pleased and displeased God. Thus, the new view contended that man's happiness and misery were evidence of either God's favor or disfavor, with moral goodness pleasing Him and moral evil irritating Him. Conversely, it was felt that whenever men are favored with fortune they must be virtuous, otherwise they are transgressors.

This doctrine had always been a necessary part of Jewish theology. The Jewish forebearers and the prophets held to it tenaciously, and it was continually reaffirmed by the historical narratives in the Bible which trace almost every misfortune in the life of the Jewish people to God's punishment for the nation's disobedience. From this, the doctrine that is very much in evidence in Jewish Scripture emerged, that all human suffering presupposes corresponding sin. This is fundamental for much of the Wisdom Literature, and we find its most striking expression in the Book of Job. Since God is absolutely just, the earliest Biblical writers felt that His rewards and punishments must be dealt out in this world either as an award for previous goodness or as a penalty for previous sin. Man was admonished to honor his parents so that his "days may be long upon the land" (Exodus 20:12), and it was reemphasized in Deuteronomy 6:3. This was retribution in its simplest and most direct form.

The reason for the initial success of this view was that the Israelites were thinking of justice as it pertained to the group, not to the individual. Thus, at Korah's rebellion, God wanted to destroy the whole assembly at first. The protests of Moses and Aaron, however, caused the penalty to befall only Korah, his companions, and their families, sparing the rest of the people (Numbers 16:20-35). This is also evident when David violated the old custom and counted the people. He then prayed that only he and his "Father's house" be punished (II Samuel 24:17), without it occurring to him that his family should not suffer on his account. It is on this basis that the doctrine of retribution remained so steadfast for so long. For it was always

possible to find sufficient wickedness within society to justify God's punishment of the nation as a whole. Zephaniah argued thus when the Scythians came (3:1-7); Joel, concerning the locusts (1:2-7). So reasoned Isaiah when he saw Judah desolate (5:22-25). Jeremiah and Ezekiel likewise used the traditional view in explaining the nation's troubles. Since God's justice requires that suffering come only when it is deserved, then whenever it does occur it is as payment for the wickedness of the nation, or for the acts of individuals within it which affect the entire people. The Deuteronomic reforms, however, led to the questioning of the traditional view. Since the nation was now righteous, then their suffering was unjust. Habakkuk was the first to evidence bewilderment and to raise this question in regard to the nation (1:2-4, 13).

Also, when the attempt was made to reconcile God's justice with the single individual, God's dealings again met with considerable protest and serious questioning, because they were open to inspection. Although the possibility existed that an individual's suffering was due to transgressions not publicly visible, and of which the person himself may not be aware, as Job's friends argued, it nevertheless seemed that the innocent suffered while the wicked prospered. It is with Jeremiah that the individual personality emerges as a separate entity. Although the prophet could easily utilize the old concept to explain the national calamity and add that the Lord had been too patient already (15:6), his own personal misery, however, mystified him, bringing the problem of individual suffering into greater focus. Being as objective as possible in observing and recording what was happening all about him, he felt that he honestly saw the wicked prosper and spared punishment, while the righteous suffered. Jeremiah was thus the first to raise the old problem in this new setting (12:1-3).

To both Habakkuk and Jeremiah, experience contradicted the theory and they were bold enough to express it. The prob-

lem was all the more bewildering because they tried to work within the framework of the old orthodoxy.

Habakkuk attempted to keep this theory intact through the stratagem of postponed penalty. It was merely a matter of time. "Though it tarry, wait for it; Because it will surely come, it will not delay" (Habakkuk 2:3), which is frequently expressed in Psalms (37:1-2, 10, 25; 92:7; 112:1-3, 10). Malachi brought in a "book of remembrance" which the Lord keeps for the righteous and He will spare them when the eventful day comes (3:16-17). "The doctrine of a just and merciful God" and the increasing concern about "the personal rights of individual people," however, confounded Jeremiah and his contemporaries because it did not seem that God was dealing equitably with each and every human being. In order to work out a favorable solution to this pressing problem, the idea of retribution was then extended to encompass the individual. Since God is just and righteous, then all suffering is earned, individual suffering included. Jeremiah explained individual suffering thusly, and Ezekiel maintained it arduously. Retribution was no longer transferable. Rather, each person controlled his own measure of suffering. Jeremiah said, "In those days they shall say no more: 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' But every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge" (31:29-30), while Ezekiel expressed it thus: "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father with him, neither shall the father bear the iniquity of the son with him; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (18:20). Ezekiel goes farther than Jeremiah and argues that just as one's sins affect only the person involved, so does the righteousness of a person affect only himself. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (14:14, also 14:20).

Ezekiel thus asserted the doctrine of individual retribution, denying inherited guilt. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Return ye, and turn yourselves from all your transgressions; so shall they not be a stumbling block of iniquity unto you" (Ezekiel 18:30; also 33:20). It is with this theory that Job's friends persist in hammering away at him.

2. The Earlier Views on Suffering Expressed in Job

Within the general development of the problem of suffering, various explanations have been suggested by religious thinkers to interpret the meaning of suffering. Seven different views have been set forth prior to the writing of Job that are repeated in it. Other theories have been advocated earlier, but they do not find expression in the book. These are the revelational, redemptive, eschatological, hereditary, and missionary.

Briefly, the revelational concept refers to the manner in which suffering makes it possible for man to acquire a deeper understanding of the Lord and His relation to man. Hosea and Jeremiah are striking examples of this view. Hosea's familial life colored his conception of the truth concerning God, and Jeremiah's loneliness and isolation from society drove him into an intimate relationship with the Lord which became the necessity of his religious life. The redemptive principle of suffering stresses sacrifice; the vicarious nature of suffering which was Second Isaiah's great contribution. He viewed the exile of the Jews as absolving the wickedness of the sinful nations. It was sacrificial suffering and vicarious atonement. For example, one of the Rabbis of the Talmud[2] regards Moses as the suffering servant of Isaiah 53 who bore the transgressing of his people so that their sin of worshipping the golden calf might be expiated. Eschatology is the doctrine of "last things," and includes among its many considerations humanity's future suffering because of its wickedness. The hereditary view of suffering contends that the parents' violation of God's word

will bring punishment to the offspring, as Adam and Eve's disobedience of God's command brought suffering and death to all future generations. The missionary theory of suffering was also suggested by Isaiah (42:1-4) and relates to the Jewish people in particular. The prophet said that Israel was chosen "to make the right to go forth to the nations" (42:1); to bring the teachings of true religion to the peoples of the earth. Jonah was one of the early missionaries who brought the word of the One God to a sinful people. His success pointed to the value of this type of work. The Book of Ruth bears out its value even further. The Rabbis of the Talmud[3] regarded the Jewish dispersion as a means of bringing God to all humanity.

Retribution was the first and foremost of all the explanations on suffering. It is constantly referred to in Job. Temple's statement on retribution "that wickedness ought somehow to be balanced by pain,"[4] is brief and to the point. According to this view, all suffering is deserved punishment whether it pertain to the individual or to the group. The prophetic writings illustrate this point (Amos 4:6-12; Hosea 4:9), as does the Adam and Eve story. Humanity's hardships, earning bread by the sweat of one's brow, woman's pains at childbirth, agricultural difficulties, are punishment for the sins of the first couple. The development of this idea has already been discussed earlier in the chapter wherein Jeremiah developed individual suffering in the same manner that national suffering was interpreted. Ezekiel continued with his idea but differed from him in one respect. Jeremiah's emphasis is on "personal religion" while Ezekiel's is on "personal responsibility."[5] They both felt that the individual as a whole was too important an entity to be ignored. Jeremiah thereupon traced national unwholesomeness to the attitudes and thoughts of the individuals constituting the group. If a people was wicked, it was due to the quality of the persons composing that society (17:9). So, when a nation is punished, it is the result of the thinking of its citizens. "Hear, O earth: Behold, I will bring evil upon this people, Even the

fruit of their thoughts" (6:19). And if salvation was its lot, the inner feelings of the people were responsible. "O Jerusalem, wash thy heart from wickedness, That thou mayest be saved. How long shall thy baleful thoughts lodge within thee?" (4:14). No national reformation could therefore be of any lasting value without the regeneration of the individual.

The chief exponents of the retributive view in Job are the three friends who use it as their main point of argument throughout the discourse. Elihu refers to it too (34:11), but does not go into the detail they do. This theory is quite popular in Wisdom Literature (Proverbs 22:4; 11:31; Psalms 37:2, 9), even though Job discredits it. Job's friends hammer away at him constantly with this theory and hold to it tenaciously despite his many arguments. Their interpretation of it, however, undergoes a series of alterations as the debate progresses which indicates its inadequacy. All of the friends say essentially the same thing but in different ways. Eliphaz calls attention to its divine origin (4:12-17); Zophar argues that man's ignorance cannot dispute it (11:7-9); and all three point to its historical aspect (8:8-10; 15:18-20; 20:4).

When the discourse opens, Job and his friends are on the same level. They all believe that suffering serves as a means of punishment. They arrive at different conclusions, however, because Job has personal experience with the problem and they not. They maintain throughout their speeches that God is righteous: "Doth God pervert judgment? Or doth the Almighty pervert justice?" (8:3). In his first speech (4:17), Eliphaz already injects the thought, in order to defend God's justice, that no one is sinless, all men are impure to a certain extent so that some suffering is due all. During the course of the debate, while upholding the retributive theory, the friends admit the righteous may suffer misfortune (4:7) and the wicked may prosper (5:3a), but it is not lasting (5:3b; 8:16-19; 20:5). They further argued that should the wicked enjoy long life and prosperity, his children suffer the consequences (5:4;

20:10). They also added that even when the wicked appear prosperous, they are constantly bothered by the fear that calamity will overtake them (5:21; 15:20; 18:11). Despite this intellectual maneuvering, the friends continued to believe that suffering and prosperity were apportioned by God to the unrighteous and the righteous.[6]

Blake[7] sees in the supplementary view introduced by Eliphaz, that suffering is disciplinary and necessary for mortal man, the failure of the theory of retribution. "If fault is always found in the creature just because of creaturehood, and if that suffering ever goes along with it, then of course, suffering is not penal or retributive." Also, the epilogue narrates that God upheld Job and said he spoke that which was right, that he was justified in proclaiming his innocence, which indicates emphatically that there is no connection between suffering and sin. Furthermore, retribution is a presumptuous point of view, because "it assumes that it can lay down the principles on which God should govern the universe."[8] The author of Job has thus pointedly uncovered the inadequacy of this view.

According to the disciplinary view, the purpose of suffering is to improve the sufferer morally, as Leviticus states: "And if ye will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins" (26:18) and "if in spite of these things ye will not be corrected unto Me" (26:23). Isaiah expresses this view in the following manner: "Lord, in trouble have they sought Thee, Silently they poured out a prayer when Thy chastening was upon them" (26:16). Hosea writes: "When it is My desire, I will chastise them; And the peoples shall be gathered against them" (10:10). Jeremiah also expressed this view. "Be thou corrected, O Jerusalem, Lest My soul be alienated from thee" (6:8). "O Lord, correct me, but in measure; Not in Thine anger, lest Thou diminish me" (10:24). Other verses with the same thought are 30:11 and 31:18. The Midrash writes that chastisement is a means of

purifying the righteous in this world so that they may experience the heavenly joy of the hereafter.[9]

Fosdick[10] says that the first explanation the friends suggest for Job's suffering is its disciplinary character because they were well aware of his righteousness. The book itself, however, contradicts him, for the beginning of Eliphaz's first speech states: "According as I have seen, they that plow iniquity, and sow mischief, reap the same" (4:8). It is later in verse 5:17 that Eliphaz mentions the disciplinary purpose.

The Elihu speeches (32-37), however, set this view forth most emphatically (33:15f.; 36:10f.), asserting that punishment does not enter the picture at all. Suffering is for man's good. It is an expression of God's love rather than anger. It calls him to repentence, for God makes known His demands through such mediums as pain and illness (33:19f.). As Joseph[11] puts it, pain acts as a danger-signal. It reveals the existence of some disease which may lurk undiscovered until it is past remedy. Its only purpose is then to make a good person better. "He delivereth the afflicted by His affliction, and openeth their ear by tribulation" (36:15). Booth[12] conveys this though when he writes that the good suffer so that "the sediment of sin in their souls may be consumed as with fire." For even the righteous possess some evil, as pride, vanity, covetousness, selfishness, and so on. The flame of suffering acts as a purifier perfecting the individual by destroying the last vestige of sin within him. The Rabbis put it this way, "An individual's transgressions are forgiven by means of suffering,"[13] which acts as a purifying agent. Suffering on such a basis "often deepen(s), enrich(es), and mellow(s) the lives of those who accept it in the right spirit,"[14] and is "a gift whereby character is deepened, strengthened, purified, and lifted Godwards."[15]

The writer has borrowed the terms "probationary" and "evidential" from Robinson,[16] for they denote another explanation for the problem of suffering suggested before the writing of Job which is repeated in it. It contends that suffer-

ing is a means of testing the motives of the righteous person in serving God, to ascertain whether it be for the fear of consequences or true love. It is a test of the person's saintship to see whether suffering affects his goodness. For "adversity is a searching test, alike of man's character and his religion."[17]

The first Hebrew patriarch, Abraham, was so tested at the sacrifice of his son Isaac, for "God did prove" him (Genesis 22). Such tests call for faithfulness on the part of the tempted individual and they were strengthened by it. "The righteous shall live by his faith" (Habakkuk 2:4). The Rabbis of the Talmud[18] tell us that Abraham was tested on ten different occasions with this the last of his trials. There is a difference of opinion as to which are the ten tests. The commentator, Rabbi Obadiah of Bertinore, lists them in the following order: when Abraham was thrown into the fiery furnace by the Chaldeans (Genesis 11:31, the Hebrew word *Ur* is interpreted by the Rabbi to mean "fire"), when he was ordered to leave his birthplace (Genesis 12:1), when he experienced famine (Genesis 12:10), when his wife Sarah was taken to Pharaoh's house (Genesis 12:15), the war with the kings (Genesis 14), when he was told that his descendents would be slaves (Genesis 15:13), circumcision (Genesis 17:1-14), when Abimelech took Sarah (Genesis 20:2), when Sarah told him to cast out Hagar and his son Ishmael (Genesis 21:10), and the sacrifice of Isaac. Others eliminate some of these and add others.

It is believed that the last of Abraham's tests developed the ideal of martyrdom in Israel.[19] It was not until the period of the Maccabees, however, that the Jewish people were called upon to sacrifice their lives for their faith. It was also during this period that the famous story of Hannah and her seven sons came into being. The devout mother is reputed to have said to the youngest of her seven sons, who like his six brothers was about to be killed for holding steadfast to his faith: "Go and tell your father Abraham, 'You erected one altar and I

erected seven altars.' " After the last of her sons was killed, Hannah ascended the roof and jumped off.[20]

At first, God was the Tester, as in Abraham's case and in Deuteronomy 8:2, where it is stated, "that He might afflict thee, to know what was in thy heart." This idea was later changed with God calling on others to do this job. "Now these are the nations which the Lord left, to prove Israel by them" (Judges 3:1). Similarly do we find that when the Jewish people were to eat "their bread unclean" in exile (Ezekiel 4:13), Daniel and his friends refused to do so (Daniel 1:1-16) because they felt that God was testing them. He therefore asked for a trial period of ten days.[21] The prologue of the Book of Job also emphasizes this view. When the Lord commits Job into the hands of Satan, it indicates that all suffering emanates from God, by means of which He tests the goodness of individuals and nations, as well as the religious quality of persons.

Like the disciplinary theory, this view discards the beliefs that suffering is punishment for sin and that the sufferer is God-forsaken, because not the individual but goodness is being tested. Although this theory helps explain suffering satisfactorily to some people, it is shallow for three apparent reasons. Firstly, it does not impart a profound explanation of its worth and meaning in relation to human life. Secondly, it attempts to prove something outside of him, namely, that there is such a thing as disinterested religion.[22] Lastly, this explanation is limited for it applies only to righteous people. A wicked person cannot be tested.

The principle of fellowship is another earlier view of suffering that is repeated in Job. There does not seem to be any direct answer to Jeremiah's question concerning the prosperity of the wicked (12:1) other than that a more earnest conflict with the forces marshalled against the truth is required. In regard to his personal suffering Jeremiah's answer is that God "will be with him in trouble" (Psalms 91:15).[23] This intimate relationship is not observed in Ezekiel. Jeremiah rebelled against

his lot (15:15; 18:20; 20:7-8) and felt that God did not deal justly with him. He was "a deceitful brook, as waters that fail" (15:18). Through self-examination and introspection, however, he acquired the insight that there was a very "precious" something in his relation to God that merited the repression of his rebellious thoughts (15:19).

This leads to the suggestion that suffering helps one realize as it did Jeremiah that the greatest good in life is fellowship with God, and as compared with it, one's suffering does not even deserve consideration. Although this feeling does not solve the problem of suffering, it affords the person who accepts it as his own, the calmness and composure with which to view his own suffering. Jeremiah displayed in this instance that not only was suffering compatible with fellowship with God, but that in view of this companionship, there can be no complaint against God's justice. This was his greatest contribution to the problem of suffering.

Like Jeremiah, Job's mental struggle enabled him to realize that the sufferer neither loses grace in God's eyes nor is he abandoned by Him, but is ever in His presence and enjoys companionship and fellowship with Him. Job came to this realization after Yahveh's appearance and understood that his complaining was uncalled for. His words: "But now mine eye seeth Thee" (42:5), conveys the thought that "seeing" God, having a personal experience with Him and being in His presence, is important enough to nullify all his protests. As long as he is sure of God's love and friendship, he is content even though his doubts are not resolved nor his questions answered, nor his illness taken away and his losses returned. In fact, he is even willing to forget about them. Being in the company of God and trusting Him is of primary concern to him. The Yahveh speeches further confirm that Job is not accused of sinfulness, merely that he had assumed a knowledge beyond his capacity. Here again is the teaching that suffering is

not the result of evil deeds, but that one may experience pain without being sinful.

Another explanation of suffering that had been expressed before Job was written, is that when God punishes anyone or causes him suffering, He is pained Himself, even as the sentence is being delivered (Jeremiah 12:7-11; 31:20). In his personal oracle, Jeremiah gives Baruch (45) a vivid picture of what the transgressions of the Jewish people mean to God. Jeremiah attempts to comfort his disciple by picturing God's sorrow. Because Baruch is overcome by the failure of his and his Master's labors, Jeremiah consoles him with the thought that God failed too. Therefore, he should not complain in the face of God's defeat. For now He must "break down" what He had built up in the past. Man should find comfort for his suffering in the realization that God, too, is sorrowful.

That God suffers with the sufferer is likewise seen in the prologue of the Book of Job. After Job had been smitten and still held fast to his righteousness, God spoke angrily to Satan. "He still holdeth fast his integrity, although thou didst move Me against him, to destroy him without cause" (2:3). We feel the Lord's disgust with Satan and how Job's suffering touched Him. The feeling is conveyed that God suffered along with Job as he was being tried.

Scripture contains different kinds of prayers. Among them is the prayer resulting from suffering. The earliest type was a mere personal matter. When people felt a need for it or were moved, they prayed. This is seen in connection with Moses (Exodus 32:11-13; Numbers 12:13; 14:13-19), Hannah (I Samuel 2:1-10), David (I Chronicles 29:10-19), and others. Personal prayer was developed by Jeremiah, whose sufferings gave him a tremendous need for it. He had to talk heart-to-heart with God, to lay bare before Him his inner feelings with its perplexities, struggles, and temptations. Due to his many deep personal experiences, Jeremiah so developed the idea and practice of prayer that it is regarded as another of his most

significant contributions in the realm of religious experience.[24] His greatest originality lay in the exercise of his prayer. Some aspects of prayer in the prophetical writings are illustrated almost exclusively in his book. Because of a heavy spirit, he needed the release to unburden himself and to feel that God hears him and understands his plight. He wanted peace of mind. "In his own experience, prayer . . . was an intimate, familiar colloquy between his soul and God"[25] which did not exclude arguing and questioning Him.

Jeremiah's first efforts in prayer were intercessory, to avert present or predicted doom for a nation whose fall he was compelled to announce, as was Moses' when he prayed against the destruction of the Jews. Three times did he try to mediate (14:2-9; 13; 20-22), but, unlike Moses, he was rebuked each time. He might have felt that his attempts were unavailing because they went counter God's will as it was revealed to him. It was partly because his intercession was rejected that he learned to pray for himself.

Jeremiah's prayer was an attempt to bring every thought and feeling he possessed into harmony with God's will. To him prayer was not asking for favors, and his approach did not require that he abase himself to insignificance, but he prayed man to man. His prayers took on the air of conversations, dialogues, inquiries, and included national confession (3:25; 14:20). He talked with God, not so much to God. He further realized that the individual is free to approach God on his own, apart from the family. He can independently approach God with his difficulties and trials. Thus did he again detach the individual from the group. And lastly, he felt it was man's privilege rather than his duty to say his prayers, or to plead for himself or for his people. He combined this thought with individual responsibility.[26]

The idea of prayer arising out of deep suffering is also found in Job (10:2-21; 13:20-28; 14:13-22). He likewise questioned and argued as did Moses and Jeremiah. No doubt existed

in their minds as to whether God was in the background. For as Fosdick writes, "the very intimacy with which the soul bases its complaints and carried on its struggle in prayer is testimony to the utter genuineness of the experience."[27] Job went further than Jeremiah, however. Whereas Jeremiah's confessions are mainly of national character (3:25; 14:20), those of Job are purely personal (40:4; 42:6), much of which is found in the Psalms (42; 43; 51:5). Nehemiah, too, is a great example of personal prayer (2:4; 13:31), as is Daniel who instituted the Jewish custom of praying three times a day and in the direction of Jerusalem (2:17-18, 20-23; 6:11). The latter, however, also includes national prayer (9:13-19).

A final view on suffering repeated in Job is that it is the result of one's parents' sins (Ex. 20:5; Deut. 5:9). Thus, when parents escaped the consequences of their evil doings, it effected their offspring. It differs from the hereditary concept in that it maintains that if the parents are punished the children are spared. Job's familiarity with this view is evident from 21:19-21. Not only was he aware of it, but he vehemently rebelled against it. He felt that the wicked themselves should be punished to be made cognizant of their sins, otherwise they will not know that they had sinned. Job wanted them to experience disaster instead of bringing it upon their innocent children.

3. Those Wholly New

The Bible scholars propound many different views in their writings on the purpose of suffering as set forth in the Book of Job. Almost every theologian expresses some unique interpretation that the author of Job attempted to convey to the people of his era, but which possesses a teaching appropriate for all generations. No one of them, however, possesses the complete solution to the problem. We may rather say that each interpretation contains some element of truth, and all of them together contribute some helpful suggestion towards a com-

plete solution. We must ever be on the alert to gain further insight into the mysteries of God.

Booth[28] explains that the good suffer so that "the moral law may be exalted and firmly established in the reckoning of man," for the righteous also possess a sediment of sin which cannot be ignored by God anymore than the violations of the sinners. He feels that the Book of Job teaches that the misdeeds of the righteous should be more severely punished than those of the wicked because they cause the moral law to be disregarded all the more, after having declared allegiance to the will of God (4:8-10; 6:4; 9:1-4; 22:21-30.) Blake[29] maintains that the purpose of suffering is to demonstrate publicly the superiority of goodness, that it is independent of the benefits received. For the goodness of Job is undisputed in the prologue and it does not change when his lot is altered unfavorably.

Moulton[30] suggests that one of the solutions the Book of Job offers to the mysterious problem of suffering is that Job's strong faith, "which could appeal to God against the justice of God's own visitation, was more acceptable to Him than the servile adoration of the Friends, who had sought to distort the facts in order to magnify God." The purpose of suffering is not to hide the facts, but to acknowledge them, otherwise it brings God's anger (13:7-12; 42:7-8). Barton[31] feels that in addition to the religious solution to the problem of suffering, the author pictures the function of the intellect and its limitations in regard to religion. The author teaches that the intellect is supposed to keep theology informed of the facts, and at the same time, is supposed to bring about the surrendering of such false beliefs that experience has shown to be unsatisfactory. McFadyen[32] feels that since God Himself challenges Satan concerning Job's goodness, it may indicate that misfortune, which is but one item in the total picture of human experience, originates in God's thoughts thereby giving the sufferer great honor, for Job, we are told suffers as "my servant Job."

Buttenwieser[33] divides retributive justice into two aspects.

Job, like his friends, believed in retribution, but unlike them, conceived of it as a retribution of spiritual nature, whereas they held to a material retribution. He believed that he lived in harmony with God's commands. This gave him the strength to endure his sufferings which filled him with joy and comfort. The wicked, however, do not have this trust and assurance. Thus does the book teach that suffering is an inner experience rather than a matter of outer fortune. Davidson[34] feels that suffering is preventive. Robinson[35] feels that about the only solution the author offers to this problem is "that it may serve the hidden purpose of God by eliciting the witness of a life to the reality of disinterested religion."

Another solution alluded to in Job as an explanation for the problem of innocent suffering heretofore unexpressed, is completely overlooked by scholars, except for Kent.[36] He feels that had not the author regarded the Yahveh speeches as a more satisfactory conclusion to the story, Job's conviction that God will raise him from the grave and grant him the justice he was denied during life, would have been the closing thought of the book and the author's paramount contribution to this vexing problem. This solution is completely ignored even by those critics who argue Job believed in immortality. This writer, however, discounts this explanation because, as stated in the previous chapter, he does not believe that Job believed in immortality.

The Yahveh speeches convey the final solution the author offers to this vexing problem, which the writer chooses to call the cosmic solution. The individual should not delve into the mysterious ways of God, but acknowledging his ignorance he should accept God's decisions without question. Oesterly[37] regards the Yahveh speeches as public admission by the author that there is no solution to the problem. At least no solution that man can understand, otherwise, he would have made Job express it. The person should be humble enought to recognize his limitations when he inquires into the problem of suffering

and realize that it cannot be solved by human experience which is limited, for the evil in the universe is as mysterious as the good in it. In fact, our knowledge is so limited that what seems to us evil, may, with greater understanding, emerge as goodness, because God and the universe in which man is manifest are not controlled by human desires.[38] Thus, Job did not discover any explanation of evil, but merely acquired the assurance that there is an explanation.

By bringing Job's attention to the universe-at-large, God helped him acquire a clearer and fairer estimate of himself and humanity—that they are relatively insignificant, being but one of many organisms. They are finite while God is infinite. The most they can ever hope to attain is but fragments of the truth, for God's actions need no justification. Nature is replete with mystery. They should not, therefore, concern themselves with the moral mysteries of life, nor should they be presumptuous enough to criticize them. Jastrow[39] feels that this is "the only satisfactory answer to Job's problem that can give some comfort to souls troubled because they feel so keenly the tragedy of human suffering." Job's reply: "I uttered that which I understood not" (42:3), is the proper attitude to adopt when contemplating the mysteries of God. Fosdick says that the author's admission that he possesses insufficient understanding of the ways of God in regard to man "is a perpetual memorial to (his) intellectual honesty."[40] He was truthful enough to acknowledge his fault of speaking beyond his knowledge. At the same time, he expressed his creature feeling (42:6). Peake[41] sums up Job's final insight as follows: "To trust God, when we have every reason for distrusting Him, save our inward certainty of Him, is the supreme victory of religion. This is the victory which Job achieves."

4. The Effect of Suffering on Job's Religious Beliefs

The first effect suffering had on Job was that of humility or resignation. In times of affliction or when under the pressure

of suffering, humility operates "as resignation to the love of God."[42] When Job said, "The Lord gave, and the Lord hath taken away" (1:21), this expression of resignation became part of the common culture. Since this is God's wish, he resigned himself to it because he loved God. This religious feeling, however, is not mere dependence nor fatalistic, that everything is fixed and determined. It does not believe in the inevitability of all that happens, nor is it associated with the "melancholy meditation" which defeats the wish to seek and enquire. Neither does it have any connection with the apathetic feeling of one who has experienced a downfall at the hands of destiny. Baeck feels rather that this resignation to the love of God is a yearning which rises above the limitations and barriers of human existence. Its deepest characteristic is the silence of devoutness. It is prayer, even when it questions, as when Job said, "shall we receive good at the hand of God, and shall we not receive evil?" (2:10).

When Job accepted his fate, he concluded his remarks with the expression "Blessed be the name of the Lord." This blessing of God is the keynote to an important element in Jewish belief. It has assumed a prominent position and attained great significance to the Jew in that it became the prelude and conclusion of those prayers where humility is expressed in regard to divine love. Because there is only one God Whom man can bless for his varied experiences, it is appropriate to bless Him even when the individual suffers. The Rabbis of the Talmud state: "As one blesses God for the good things, so must one bless Him for the bad things,"[43] and, "It is incumbent upon the individual to bless (God) for the good (that he experiences)."[44] This saying by Job as well as the previous one (1:21), is filled with a feeling of trust in the Lord. When he said God was free to do with his possessions whatever He wanted and then proceeded to bless Him, he expressed utmost confidence in God's behavior. God knows what he is doing and he, Job, will not doubt him. Job did not feel forsaken or lost.

On the contrary, God's will was being done. He therefore felt that the Lord will continue to support and protect him. He had implicit faith in God.

Another effect suffering had on Job was to cause him to ask questions, to become inquisitive, concerning the ways of the Lord. The inquiries that he indulged in were: Is God just? Why does He withhold death from those who long for it? What was His purpose in bringing suffering into the world? Why does He permit the righteous to suffer and the wicked to prosper? These questions possess the element of honest searching. Job was in the process of discovering truths he refused to think about before calamity befell him. Like the people of his era, he accepted everything he saw around him without question or murmur. He was content to believe blindly. The conventional reasoning was sufficient for him and them. When he found himself, however, in the same predicament that he saw others, he realized the folly of blind faith. Then were his eyes opened and he gave vent to his feelings. He was no longer content to continue with the obviously inadequate trend of thought. His was the healthy type of investigation, for it exposed fallacious thinking and offered his contemporaries newer concepts.

Also, when people suffer greatly, they usually think back to the "good old days" and yearn for their return. They reminisce of the time when things were going well, when they were enjoying a more or less blissful state. And Job's misfortune also led him in this path (29:2-11, 21-25). He recalled and longed for the days when he was blessed. When God looked favorably upon him and his children were yet alive. When he was the most honored and respected man of his community. In his dire straits, he yearned for the days that resembled his youth. This type of thinking is a common phenomenon, and is generally observed in the literature of the Jewish people. Bewailing the destruction of Palestine and the Temple, the Book of Lamentations requests that God renew Israel's days "as of old" (5:21). In his prayers on Yom Kippur

(the Day of Atonement), the Jew asks that his days be renewed as of yore, when he lived in his own land in peace.[45] The prayer for restoration, or the return of former conditions, is likewise mentioned a number of times in the daily prayer of the *Amidah* (18 Benedictions.)[46] Recalling the past also acts as a guide for new problems with which individuals and communities are confronted.

Lastly, the author conveyed to humanity an important truth by means of Job's suffering. Just as Job refused to accept his friend's rigidly dogmatic explanation for his suffering, but arrived at a solution that was much more adequate and satisfying, so must we human beings never feel, like Job's friends, that we possess the whole and absolute truth. Instead, like Job, must we ever quest further and deeper, ever being alert for profounder truths.

5. The Problems Raised by Suffering

Suffering usually causes people to deviate from their ordinary mode of behavior, and to think along lives that are not usually followed. Some of the problems and consequences suffering gives rise to are inspired by the person's theological beliefs and by his psychological make-up. These two spheres will now be discussed as they are observed in Job, as well as Job's behavior that resulted from his suffering.

The many theological questions that arise in the person's mind as a result of suffering, include queries concerning the purpose of suffering, its justification, and God's relationship to what had taken place. These perplexities are all part of the one big question, the problem of theodicy, or the attempt to justify God despite the many apparent inconsistencies. In defining theodicy, Kant writes that it is "the defense of the most exalted wisdom of the Creator of the world against the accusations presented against it by reason, on account of the anomalies in the world."[47] If God is responsible for everything that exists in the world, then He must be the cause of the evil

that is in it. How, then, can the Lord be kind, merciful, and just, and yet be the Producer of evil, unless there be some logical explanation for it. The rise of such questioning presupposes God's justice and goodness, which makes this problem all the stronger because of a deep faith in the unity of God.

Throughout Biblical literature, prior to the writing of Job, in Job itself, and thereafter, there is no doubt in anyone's mind that all good and evil stem from God. There is only one instance where uncertainty seems to appear and that is when David said to Saul, "If it be the Lord that hath stirred thee up against me, let Him accept an offering" (I Samuel 26:19). The intent of his question is, however, whether God had stirred Saul up against him because of some sin he had committed. But it can be said without any hesitation that the Jewish people regarded God as the sole source of good and evil, and that He administered them justly and wisely. The question that then presented itself was when does God cause good to come and when evil. The reply was that sin brought evil and righteousness fathered reward. And all this was to be meted out on this earth. This explanation eliminated the problem of theodicy for a while. It was thus felt that there was ample justification for whatever evil came upon the nation or the individual. Society argued that whenever an afflicted soul was observed, it was obvious that it had sinned. It was divine punishment. This is the position Job's friends maintained. They clung to that theory even though it meant accusing and hurting their good friend Job.

Job, on the other hand, disagreed with that point of view as did Jeremiah before him. Once the personal concept of religion replaced the nationalistic, this concept was open to criticism because the formula could not be applied with the same success to individuals as it was to the nation as a whole. When Job himself put it to the test, he found that righteous people are known to suffer, like himself, and wicked souls wallow in prosperity (21:7-15). He could not therefore see the slightest

relationship between behavior and consequences. Furthermore, history disproved this theory. In the destruction of a city the righteous suffered along with the wicked, and some of the latter were spared with the former. Job's friends nevertheless maintained that all evil was deserved punishment, and the prosperity of the wicked was short-lived. Although Job admitted that he committed some transgressions and felt that sin was universal (9:2-4) as did his friends (4:17-21; 15:14-16; 25:4-6), he nevertheless felt that his punishment was much severer than his transgressions. He thus searched for a new theodicy which would not ignore the facts of life. When the old theory finally became untenable, physical suffering was attributed to Satan as is seen in the prologue of the book.

The problem of theodicy is not solved in the Book of Job. The author confesses that he has no answer for it. All that he can say is that mortal man is unable to comprehend God's ways. They are too mysterious for him. Nevertheless, "while the Book of Job offers no new formulated theodicy, it is a profoundly significant realization of the need of one."[48]

Mental and physical suffering cause psychological upheaval in the person too and effect his thinking to some degree. Suffering leads him to become primarily concerned with himself, narcissistic. His upset is his main problem. Because he is in that frame of mind, his relationship with man and God become disturbed. He is too preoccupied to be loving towards his fellowmen, and if he thinks of God at all, it is not apt to be too kindly. As Fairbanks[49] remarks, "Sick people want health, not religion." Job is no exception in this matter. The Job of the dialogue followed this path. He was self-centered, concerned with his physical well being preferring death to his condition, he did not get along well with his wife, friends, and all other people, and questioned God's justice.

It is reported that "very rarely does catastrophic social change produce catastrophic alterations in personality."[50] This is quite evident in the Book of Job. Job is the same believing

person after calamity overtook him as before. His faith survived. Even when he expressed himself quite forcefully, his trust in God was never questioned, and as the dialogue continued, his faith grew ever stronger. His arguments with his friends has been explained on the basis of the study made of ninety life-histories of the Nazi Revolution,[51] that it takes many years of intense suffering before a person will abandon his struggle for the fulfillment of long-established needs. No individual is ready to surrender his goal-striving without a fight. So, when Job's goal was confronted by a barrier, his normal response was aggression. Suffering involves great anxiety and is associated with feelings of insecurity and frustration, which are amply displayed by Job. In him are discerned some of the psychological consequences of suffering.

The first result of suffering was Job's defeat reaction; his desire to throw up his hands in defeat and surrender. He felt that he had had enough; he could take suffering no longer. He was despondent. Thus, he wished for death (3; 6:9; 10:18). This, he said, would give him the peace he was eagerly seeking. At the same time, with his original thinking shattered, Job suffered from insecurity and anxiety. He felt that God had deserted him. His support was gone. He then reached the point where he was willing to accept his suffering if only he could be assured, or given the hope, that God did not abandon him. This thought would have boosted his morale considerably. Along with these, he experienced feelings of loneliness because he had too much idle time in which to brood. Sitting upon his dungheap, Job came to feel that he was abandoned by God and man, that the world was passing him by. Even his best friends had betrayed him (6:15). Although he attempted to strengthen his ties with his wife, friends, and acquaintances, he was spurned by all of them (19:13-19). They would have nothing to do with him. They refused to offer balm for his wounds. Instead, they laughed at him (12:4). He had no lov-

ing people around him nor a kind Father in heaven. All this naturally increased his feelings of loneliness.

Beyond this, suffering beset Job with fears. He frankly admitted that he was full of terrors and fears (6:4; 7:14; 21:6). It caused him to become bitter (9:18, 23; 10:1; 23:2), which was engendered by the feeling that he was being unjustly dealt with by God and mistreated by his friends. He was also harrassed by hopelessness; that his suffering was an endless situation of which he would never be free (9:20; 17:11-16). All this provoked him to anger.

Job's suffering, furthermore, made him behave in different ways. He day-dreamt; he pictured his former days and recalled his children (29). It led him to alter his goal. Whereas he originally sought full vindication while he was alive (16:19, 21), he gradually changed this objective, settling for a vindication after death (19:25-27). He felt the need for sympathy, but was rebuffed (6:15; 16:2; 19:2-3). As with all suffering people, his plight led him to ingenious thinking. He sought ways and means to escape the tortures plaguing him. Suffering elicits clear and crafty planning on the part of sufferers. Job, through skillful reasoning and observation, attempted to argue away his friends' contention that he was a sinner. He felt that by this means he would either eliminate his suffering or point out how important he was because God paid so much attention to him.

Other consequences of Job's suffering are that it led him to greater humility; he admitted that he was not the perfect soul he originally claimed to be. He confessed that he had committed some transgressions during his life (7:20-21; 9:20; 10:6). His humility was observed even further in the Yahveh speeches when he conceded that he did not know what he was talking about (40:4-5; 42:3). Above all, Job's great distress led him to greater heights of understanding. His original point of view underwent a considerable change and he came to realize that man is unable to completely understand God. This pro-

duced in him a somewhat fatalistic attitude. The good Lord knows what He is doing.

6. The Jewish View of Suffering Today

The title of this heading is misleading for it gives the impression that the Jewish view of suffering has undergone a continuous change. This is not so. Whenever new insights were gained, they did not eliminate the concepts already conceived. Basically, the modern Jewish view of suffering, if there is one, is the same as it was in the earliest of times. It still contains the common explanation that calamity or suffering is due to sinfulness, which continues until there is a change in actions and behavior. During the *Musaf,* or "additional," service of the five major Jewish holidays, as well as the service commemorating the beginning of the new Hebrew month, this thought is still present in one of the prayers which reads: "Because of our sins we were exiled from the Holy Land and removed far away from its sacred soil.[52] The same attitude is reflected in individual lives. Many times has the writer been told by various people in trouble that God was punishing them for their former behavior. This observation was followed by the comment that they would act differently if and when their present ordeal was over.

This, however, does not eliminate the different reasons for suffering that were enumerated earlier in the chapter. Whether it apply to the individual or to the nation, the basis for suffering could be a combination of any number of reasons. Underlying these, however, is the concept conveyed by the Yahveh speeches. In view of the universality of suffering it is impossible to fathom God's ways and, consequently, we cannot ever fully comprehend the real reason for calamity.

A phrase that has been universally accepted by the Jewish people, "this, too, is for the best," represents the religious philosophy and the program of the Jew throughout the centuries. There is an interesting story behind it.

A Rabbi by the name of Nahum, who lived in the first century of the common era, is referred to in the Talmud as *ish gam zu.*[53] A difference of opinion existed whether this phrase was the name of the town he came from, or the sage's motto. Actually, the correct reading is *ish Gimzo,* which means, "The man of Gimzo," Gimzo being the name of a place near Lydda. It is related that after every experience, regardless of how unpleasant it was, he exclaimed, *gam zu letobah,* which means, "This, too, is for the best." Rabbi Nahum was Rabbi Akiba's teacher and only one of his laws has been preserved in the Talmud.[54]

It is related that in the latter years of his life he became completely blind, his hands and feet became paralyzed, and his body was full of skin eruptions. Not only did he bear his suffering patiently, as did Job of the prologue, but he seemed to rejoice in it. When his pupils asked him why he, a just and righteous man, had to endure so much suffering, he replied that he personally was resopnsible for all his ills. One day, he narrated, while going to his father-in-law's house, he led three camels laden with many good foods. A poor man met him and asked to be fed. As he was about to unload the pack of one camel, the man expired before his very eyes. Reproaching himself for what had happened, thinking that it might have been brought on by his delay, he cursed himself and wished upon himself all the ills that befell him.[55]

This maxim has since become a very vital part of the thinking of every Jew, even unto this day. Binstock[56] expresses the value of this maxim as follows: "sometimes it is his only source of salvation. It teaches that every experience of man may be of value, that even as the darkness eventually changes into light, so evil may be converted ultimately into good."

Binstock goes on to show how this applied to Job, and even holds true today. "In the case of Job the loss of his material possessions, the death of all his children, he, himself, laid low by a dread disease, lying on a bed of pain, lingering on the

edge of the great shadow, all these experiences that seem to be sources of suffering and sorrow unto man, our Sacred Scriptures teach may be for spiritual benefit and blessing in the wisdom of the Almighty. Thus a people may find itself martyred in many lands, driven into exile over the face of the earth, thrust down deep in the dust of degradation and death, and yet that people may still remain the bearer of the divine message of righteousness and truth, of love and peace unto all mankind. Thus a nation may suffer defeat at the hands of man but still win a victory—a victory of the spirit in the eyes of God."

With the recent victimization of the Jewish people in Germany, another explanation for suffering has been proffered. The transgressions of the people were no longer stressed, though they were admittedly many, but their minority status there and in other countries where they met persecutions. It was then recommended that unless they reverted from minority to majority status somewhere on this God-given earth, they would be obliterated off the face of it.[57] With the establishment of the State of Israel, a newer concept of suffering should be forthcoming.

CHAPTER VII

Religion and Psychiatry

COUNSELING HAS BEEN practiced for a long time. Rogers[1] writes: "Psychotherapy is not a new concept . . . Throughout the centuries individuals have, in a variety of ways, used face-to-face situations in an endeavor to alter the behavior and change the attitudes of a maladjusted person toward a more constructive outcome." The Book of Job supports this contention most emphatically. Job's friends, as has been pointed out earlier, have attempted in devious ways to effect a change in Job. How they attempted to do this, the methods they employed, will be contrasted with three of the more well known psychotherapeutic approaches: the directive approach, the non-directive approach, and responsive listening.

The directive approach is known as the counselor-centered approach because he is expected to manipulate the significant aspects of his relationship with the counselee. The objective of this approach is to uncover the mistaken ideas and attitudes responsible for the inconsistent behavior of people, and to change them by modifying the underlying ego-ideals or standards of behavior.[2] Many neurotic disabilities can be traced to the conceptions people have of themselves which conflict with reality. The person does not evolve them objectively because he does not have sufficient perspective. The greater this discrepancy is, the greater are the person's misconceptions, which reduce his efficiency and give rise to disabilities. These inconsistencies exist because the person does not recognize them or he

has developed rationalizations which keep the conflicting ideas apart. Because it is difficult and painful to reorganize existing patterns, the therapeutic aim of this approach is to destroy the rationalization structure and to alter the person's standards of behavior "by arousing conflicts which are resolved by the rejection of inconsistent ideas and the unification of what is valid and realistic."[3]

This can be accomplished through three techniques. One method is to explain to the counselee the cause of maladjustment. The interpretation, however, should be in a friendly, uncritical, and objective manner, emphasizing that the solution rests in the client's hands. Secondly, more acceptable standards of behavior, with alternatives, can be pointed out to the counselee. And lastly, the client may be influenced to change his behavior by tactfully but forcefully drawing attention to his inconsistent actions. The success of this approach, however, is related directly to the counselor's skill in approaching delicate issues as indirectly as possible, by not applying any censure, or assuming an air of superiority. In the counselor-client discussion, a direct reference to the counselee's problem need not be made, but a third person can be used.

Due to the active role of the counselor in making a diagnosis, he must accumulate abundant information from all available sources, interpret it, and offer a solution. A case history is therefore an important item in the directive approach, because it is the most reliable source of information upon which predictions of future behavior can be based. Besides, the case history has many therapeutic values. It builds rapport, establishes mutual confidence, provides an opportunity for catharsis, and reassures the counselee by enabling him to share his burdens with someone else. The more complete the case history, the more is the client reassured. He is impressed by the counselor's carefulness and is flattered by his interest. Some people derive emotional security merely by sharing their case history with someone. Gathering a systematic case history helps people gain

insight to perceive causal relationships in their maladjustment. It stimulates them to think along new lines about themselves, and by subtly inserting a challenging question the counselor can make them reorient themselves to certain problems. Furthermore, it allays the counselee's suspicions which arise when a case history is not taken.

The directive approach maintains that reassurance should be utilized although it operates on a superficial level of personality and its effects are frequently temporary. It is nevertheless a valuable therapeutic tool "when used to bolster confidence and carry the patient through periods of insecurity and uncertainty,"[4] and it helps combat such negative emotions as fear, worry, doubt, and uncertainty.

Although the directive approach recognizes that the clinician's objective is to make the counselee psychologically independent, it defeats its own purpose by making the counselor wholly responsible for directing the counselee in the counseling relationship. It does not give the counselee the opportunity to accept the responsibility of selecting his own goals. It throws heavy responsibility upon the counselor, viewing him as superior to the counselee, though he does not adopt an air of superiority. It assumes that the more able are to direct the less able. The counselor thus sets himself up as a sort of dictator, ordering the lives of his clients, which leads to strong resistance on their part and to the rejection of any advice given them. This leads to the question whether the problems selected by the counselor are the ones in which the counselee desires help. Such an approach makes the latter more dependent and less capable to cope with any new adjustment problems that may arise. It affords the client neither the opportunity nor the freedom to express his true feelings and attitudes because the counselor's direction limits his expression to the prescribed areas. Furthermore, this approach places great emphasis upon social conformity. Consequently, not the problem but its causes and treat-

ment are of greatest concern. And lastly, the directive approach is limited because it works best only with intelligent counselees.

With this as the underlying philosophy of the directive approach, it is not difficult to understand the behavior of its adherents when dealing with people who come to them for help. Since the counselor chooses the goal, the counselee expresses his attitudes on specific subjects only. The counselor not only tells the counselee what he thinks needs correction, but attempts to effect the change by proposing the type of action he should follow. To lead the counselee towards the goal he has chosen, the counselor does much more talking than the counselee during the interview. He also asks specific questions to which obedient answers are expected. The main tools he uses to assure acceptance of his counsel are evidence, argument, exhortation, authority, example, advice, and personal influence. In other words, the direction of the entire counseling process is in the hands of the counselor. It is truly counselor-centered, and does not allow the solution to rest with the counselee.

On the other hand, there is the non-directive approach or client-centered type of counseling propounded by Rogers. His basic hypothesis is: "Effective counseling consists of a definitely structured, permissive relationship which allows the client to gain an understanding of himself to a degree which enables him to take positive steps in the light of his new orientation."[5] This approach adopts the viewpoint of Otto Rank as its basis, and contains four characteristics which are not prevalent in the directive approach. It strives to help the individual develop and grow so that he might be able to deal with his present and future problems in a more integrated manner. Its aim is to make the person psychologically independent and to maintain his psychological integrity. It places greater emphasis upon the immediate situation rather than upon its intellectual aspects and upon the past. It regards the counselor-counselee relationship as a growth experience.[6]

To begin with, this approach has two basic assumptions.

The individual's integrity and personal autonomy should be respected. Each person can either seek or refuse help and has the right to make his own decisions. Since the person is responsible for his own life, this sense of responsibility should be strengthened rather than weakened. The second assumption is a belief in the great capacity and tremendous drive of each person towards growth and maturity. Thus, the aim of the non-directive approach is to help the individual continue to grow by releasing these inner forces should they be checked for whatever reason.

The non-directive approach places its emphasis upon the person rather than upon the problem. Unlike the directive approach, it begins with the theory that the counselee has the right to choose his own goals, believing that if he gains sufficient insight into himself and his problems, he will choose wisely. He will then be more capable of handling future problems because of his increased insight and experience in solving his problems independently. Consequently, we find a great deal of client activity in this approach, with him doing most of the talking. At the same time, the counselor employs those techniques which enable the counselee to recognize and understand more fully and clearly his own feelings, attitudes, and reaction patterns, and encourages him to talk about them. One of these techniques, the major one, is to reflect and clarify the attitudes expressed by the client. A second technique is that of simple acceptance by such terms as "Yes," "M-hm," "I think I understand," and others. The counselor is not interested in the acquisition of information for itself.

In line with this theory, the counselee is encouraged, not compelled, to narrate his problem in whatever manner he chooses and to express his feelings regardless of how undesirable they may be. The counselor accepts all that he says without being judgmental. He must accept the counselee as being different from himself and his right to be that way. This is very important in order to do effective counseling. The coun-

selor is not supposed to give advice or argue with the counselee. Above all, the counselor is not the authority to direct and influence others. His basic assumption is that all men are equal, with no one superior to the other, which is the democratic theory.

The non-directive approach has its limitations too. Rogers[8] admits that it cannot be used with all people. The counselee must have some capacity to cope with life. It is ineffective with over-protective mothers.[9] Nor is it of any help when conflicts within the individual have reached the deep levels of personality. Furthermore, this approach fails with counselees who refuse to accept the limits set up for the relationship. And limits, in themselves, constitute the ordering and forbidding technique. Green[10] points out that for the non-directive approach to work, the counselee must suffer a moral conflict, which is relatively benign. If his trouble is not so much vacillation between possible goals but a damaged self-conception, client-centered therapy has practically nothing to offer. Likewise, an individual who possesses no guilt feelings about his selfishness will derive no benefit from this approach or from any approach which stresses unselfish ends. This method also aims at conformity. The counselor provides the client with the opportunity to express his hostility against the pressure that conformity bears on him, and then waits for him to accept conformity as his own decision. In reality, the client-centered approach fosters a pitched battle between the person's early conscience and his later selfish strivings.

Johnson[11] is dissatisfied with both the directive and non-directive counseling approaches. The former because the counselor coerces the counselee to the goal he chooses, which leads to resistance or dependence on the latter's part. The latter because it is too passive, repetitive, and disintegrating. Furthermore, the name "non-directive" is negative, misleading, and does not give a clear picture of what it actually stands for. Johnson admits that the term "non-directive counseling" does

not aptly describe Rogers' method.[12] This approach requires subtle guidance by the counselor in structuring the interviews. When he restates the counselee's feelings, he emphasizes what he regards as most significant. Although the counselor does not give advice, he "does affirm insights, clarify issues, state alternatives and encourage positive steps of action when chosen by the counselee."[13] Consequently, says Johnson, Rogers' counselor is not passive but constantly alert to the counselee's deeper meaning to fathom the direction in which he is groping, and follows his clues skillfully thereby guiding his progress. He is an active counselor because he travels in the same direction as the counselee. Johnson says, therefore, that Rogers' method works in practice because it is neither wholly directive nor non-directive.

Finding the non-directive approach too limiting, Johnson has fathered the term "resopnsive listening,"[14] which, he says, implies positiveness rather than negativeness. The word "responsive" connotes a reply to a previous statement. The counselor is called upon to respond to the feelings previously expressed by the counselee, without any pause between the latter's remarks and the counselor's reply, because the latter follows the counselee closely and is ready to restate his feelings. This, he feels, helps the counselee express himself more readily because feelings of empathy, understanding, and acceptance draw him closer to the counselor.

The responsibility for the progress of the counselee is thus mutual, falling equally upon the latter and the counselor. By being a good listener, the responsive counselor provides the counselee with opportunities for creative assertion, thereby evolving a way of life together. This approach offers great freedom during the interview to question, interpret, and challenge growth. The counselor, however, must guard against becoming overly directive, nor must he allow the counselee to carry the entire responsibility, for "responsive listening," says Johnson, "is interpersonal appreciation."[15]

It is quite obvious that Job's wife, friends, and Elihu used the same technique, the directive approach. They each offered Job what they thought was good advice and in a most direct manner. Job's wife assumed responsibility for her husband's course of action by telling him what to do. As expected, however, he rejected it.

Job's friends diagnosed his case before they came to him. They told him, without hesitation, that he was a sinner and proceeded to dictate the course of treatment he was to follow to effect a cure. They regarded themselves as the managers of Job's life. They assumed the responsibility of leading him out of his difficulties. According to them, all that Job had to do was repent and his lot would be changed for the better. This result was inevitable. They regarded Job's suffering as the key to the entire situation. They were occupied with the symptoms rather than with Job the person. In order to convince him of the soundness of their advice, they supplied him with case histories and used personal influence, Eliphaz utilizing mysticism and Bildad history. Job, however, was not touched by what they said. They did not reach him or secure his active cooperation because they did not feel with him. When he called them sorry comforters and deceitful brooks, he expressed his resentment towards this approach, the inadequacy of which he came to know from first hand experience. As was to be expected, he resented them and rejected whatever advice they gave him.

Like Job's wife and friends, Elihu also proceeded to discover, diagnose, and treat in his own terms without consulting the counselee. He differed from them in one respect, however. He accepted Job's attitudes more readily than they, and was far more understanding. It is impossible to know what Job's reactions might have been towards him. It may be assumed, however, from our acquaintance with the directive approach, that he would not have regarded Elihu much more favorably than his friends.

1. Two Different Approaches to Job's Problem

One of the aims in counseling common to professional counselors, is to help the counselee view his situation with its many conflicts in a clearer and more objective manner so that he may be able to act in accordance with his newly acquired understanding of himself. That is, to help the counselee gain new insights whose acquisition would be indicated by his actions. Beyond this general goal, the aims and assumptions of different counselors vary. Two different approaches to Job's emotional upset will now be discussed. Should Job come to life today, and should he go to a psychiatrist, what type of treatment would be prescribed. If, on the other hand, he went to a pastoral counselor, what would he do for him.

It would take many interviews to glean all the information that is known about Job. From what has been accumulated in Job's case history, the Book of Job, both counselors have before them a person who was bereft of his children and wealth, who was physically diseased suffering great pains, and who wished death upon himself. He was religiously confused, depressed, fearful, despondent, lonely and insecure, and had feelings of hopelessness. He suffered from nightmares, insomnia, and refused to eat. He was bitter, angry, and yearned for sympathy which he was denied. He did not get along with his wife, friends, and neighbors, and had feelings of persecution.

To best ascertain the type of psychiatric treatment Job would receive were he alive today, three recognized, competent, and highly accredited psychiatrists familiar with the story of Job were contacted. All three are employed by a state hospital, holding administrative, teaching, and research positions. Each has been in private practice, with two having served in the armed forces of our country during World War II. Nc one of them is an adherent of a particular school of thought, but one did have about two years of psychoanalysis. Each of them was asked to make a diagnosis of Job's case and to tell

the type of treatment he would offer Job were he his patient. They were all extremely cooperative, for which the writer acknowledges his gratitude.

They each diagnosed Job as a sufferer of involutional melancholia or depression. They each felt that they would administer electric shock treatment because it has a high degree of success with patients suffering from this type of illness. The Boston Psychopathic Hospital reports a minimum of 90% successful treatment of such patients with electric shock in a relatively short period of time.

The writer will act as the pastoral counselor to whom Job is supposed to come for help. Before he discusses his course of action in handling this case, a description of his role and responsibility as a rabbinical counselor are set forth. To begin with, he views himself as one of many different kinds of counselors who is interested in helping people. Like the medical man, psychiatrist, social worker, vocational counselor, and others, each of whom has his special field, so does the Rabbi. Unlike them, however, he must never feel that he is outside his field when a parishioner of his is in trouble regardless of its nature, because it is his duty to minister to the person under all circumstances. The Rabbi's profession has no boundaries. It extends into every area of human endeavor and relationship. Religion is as much at work in the market place as in the house; it is a factor within the person as well as among persons.

It is commonly regarded today that illness has psychological or spiritual aspects.[16] When a person's attitudes are confused, they usually cause disorders in his physical make-up. When people become emotionally upset and disturbed, it is reflected in their general condition. There is therefore a decided relationship between religion and health because religion is one of the factors that makes up the total person. This automatically brings the Rabbi into this realm of human relationship because his task is to have people strive for worthy goals and to help them gain a clearer perspective. Since he is vitally concerned with

the individual's over-all condition, he must, therefore, be concerned with the reasons and motives that underlie the person's maladjustment. In light of the newer concepts of counseling, the aim of pastoral counseling is adequately defined as "the attempt by a pastor to help people help themselves through the process of gaining understanding of their inner conflicts."[17]

In working with Job, the writer would not adopt the view taken by the characters in the book. He would aim at having Job help himself rather than dictate to him what he ought to do. He would encourage him to express his feelings by empathizing with him. One of the things that would have to be taken into consideration in attempting to decipher Job's behavior, is his religious outlook. As a staunch Orthodox believer, it could be assumed that the losses of his children and wealth would not, in themselves have upset him to the extent that he was. His utterance, "the Lord gave, and the Lord hath taken away," is to be expected from a person with his religious inclination. His symptoms of loneliness, anger, bitterness, fearfulness, hopelessness, and so forth, are the results of this experience and others. His case history asserts pointedly that one of the underlying causes of his upset is the disruption of his relationship with God, which made him feel that He deserted him for no reason. Contrary to the theology of the day, he was terribly afflicted although he was righteous and law-abiding. The mystery of why it happened plagued him. The only conclusion he could arrive at was that God had forsaken him, which made death preferable to life, under such circumstances. This made Job emotionally sick, producing within him feelings that he did not previously experience.

Job's case history implies that Job's view of God, his religious symbol, remained static from childhood until he suffered calamity when he questioned the validity of his beliefs. This not only hampered his growth, but made it virtually impossible. It made that what happened to him that much more untenable. As long as conditions remained favorable he was content to maintain the belief in God that he entertained from his earliest

days. He was completely satisfied with it and refused to yield any part of it. It was a kind of fixation with him.

The writer feels that he is in no position to treat this case by himself, but would have to call on outside help, because Job was in need of extended counseling. Job would undoubtedly come to a Rabbi rather than a psychiatrist because of his piety and because his problem is related to God. His complaints of nightmares, the content of which might be very significant, indicate the need of a psychiatrist, to whom an almost immediate referral would be made. In his choice of psychiatrists, the writer would choose one who is highly competent and able in his profession, who is understanding of his patients' religious orientation. There is something that can be offered Job immediately, however, and that is a warm interpersonal relationship. With Job as lonely as he was, the Rabbi would offer him fellowship and provide him with the opportunity for catharsis. At the same time, he would attempt to meet Job's need for support, since his bereavement, illness, and bankruptcy came at the same time. Making Job feel that he and his feelings are understood and that the Rabbi is standing by him are essential steps at the outset. Being destitute, the counselor would use the funds of an aid organization at his disposal to help provide Job with adequate lodging and food. He may require the assistance of social agencies to find a place for him to live. Whether it would be wise for him to continue to live with his wife and in the same section of the city he previously resided in, due to his inability to get along with the people, the psychiatrist and the Rabbi would consider together.

Having referred Job to a psychiatrist, the Rabbi would naturally work with him. To give this problem as realistic an approach as possible, the writer discussed this issue with two psychiatrists who meet the above mentioned requirements and to whom he would have no compunction in referring Job. In consultation, the question of each one's relationship with Job during the course of treatment was discussed.

It was felt that the Rabbi should continue in his supportive role. As treatment progressed and Job improved, the Rabbi's emphasis would gradually shift from being supportive to a service of reintegration and rehabilitation. It is then, and especially when psychiatric treatment is no longer required, that the Rabbi's role becomes different but possibly more important. The fact that Job became ill indicates that he has a weak spot somewheres. It would be the Rabbi's task, as it was the psychiatrists, to help Job acquire a better understanding of himself, to master his weakness and enable him to take constructive steps toward a sturdier maturity. Among other things, he would help Job perceive that death is part of the pattern of life. To live means to die and that he was not singled out for misfortune, but it is a universal experience. Concerning the loss of his wealth, he would help him see that it is a superficial thing and not the essence of life. Job's religious attitude should not make this too difficult a task.

Throughout this relationship, the Rabbi would constantly consider the use of various religious resources, such as prayer, religious literature, and the like. It is difficult to forecast just when a situation would arise where their use would be indicated. The Rabbi would certainly make appropriate use of them, however, when he felt Job would be relieved by their use.

With Job's upset involving his relationship with God, the main problem confronting the Rabbi is to help him gain a more mature view of God, especially concerning His relationship with human beings. This should not be difficult to accomplish because Job was already in the process of searching for a newer and higher concept of Deity. Job's rigidity had given way to a flexibility that sought to adapt itself to a new, though difficult, situation. Whenever the conception of a religious symbol remains static throughout a person's life, it enslaves him. In order to grow, he must relinquish something to make room for something higher. This is just what Job did. He discarded his old belief and searched for something more encompassing. In

this respect the Rabbi can be very helpful. He could, for instance, explore the problem of immortality with him. The Rabbi would serve as the beacon light guiding Job along the path which has the potentiality of helping him regain his emotional health with its concomitant physical well-being.

The Rabbi would strive to reaffirm Job's faith in God as a healing power, a belief in which can effect a considerable change in people.[18] This, however, does not possess a complete cure in itself, but has the potentiality of freeing and broadening the resources of personal and social life, which is what we call health. The awareness of God's healing power greatly complements the work of the scientific healing professions. The Rabbi would also attempt to impress upon Job that God is a loving father. That "in all of life there is a benevolent, kindly, tender element . . . (which) has been grasped and expressed in many religious symbols, such as the Fatherhood of God, the brotherhood of man, love for both God and man, forgiveness, mercy, and others."[19] Through the proper use of such symbols, the Rabbi might be able to develop the constructive side of Job's human nature.

By utilizing the existing organizations of the Synagogue, the Rabbi can make Job feel that he is accepted by society. This would stimulate him to desire again a more wholesome relationship with people. It is quite possible that Job needed to become more altruistic. Although he prided himself on his philanthropy, it is nevertheless possible that he could have given more or in a better spirit. This is the challenge that faces the Rabbi in helping Job retrieve his former and perhaps even more stable and secure place in society.

2. Cooperation of Religion and Psychiatry

In the above discussion, the cooperation of the religionist and psychiatrist was observed without one feeling that the other was either encroaching upon or antithetical to his fundamental concepts and services. On the contrary, the Rabbi was aware

of his limitations and called upon the psychiatrist, while the latter recognized the help the Rabbi could give by asking him to continue in a supportive role. The willingness with which each of them sat down to discuss Job's case is a happy sign of what could be accomplished if the existing indifference and rivalry between the two professions were eliminated. The Rabbi and psychiatrist felt that each had his own contribution to make, and together they helped Job onto the path of recovery. At no time did they feel that they were competing with each other. Instead, the cooperativeness and coordination of the two men gave Job a far better chance for a more complete and lasting cure.

The Rabbi and psychiatrist held a common aim, to so fortify Job that he would be able to face the realities of life. This common aim was carried out by both men in accordance with the different tools at their disposal. The psychiatrist utilized his special skills to treat Job's abnormal manifestations while the Rabbi supplied him with the opportunity to be dependent, offering him the support of which he was in desperate need. He gave Job peace, hope, faith, and courage because he brought God to him. Whereas the psychiatrist dealt primarily with the limited aspects of existence, the Rabbi spoke with Job about the totality of life, the ultimate meaning of existence. He helped Job find his place in God's universe as one of His creatures. The Rabbi strove to help Job grow toward deeper religious insights wherein the psychiatrist was not especially qualified. Going beyond the psychiatrist, the Rabbi vested authority in the Creative Spirit of God.

To secure cooperation between religion and psychiatry, the Rabbi must have some background in the field of pastoral counseling. He must justify the confidence that he is asking to be placed in him. This is, however, a completely new field to him, for the Rabbi was at no time required to perform any special type of pastoral duty. He was part of the community and whatever was incumbent upon its members was likewise

applicable to him. As Feldman puts it, " 'Pastoral work' . . . is grafted on to the Rabbinate, it is an importation and is not indigenous to it."[20] His curriculum included no such training. Though some progress is being made in providing pastoral training for the modern Rabbinical student, it is, however, of an incidental nature rather than as an integral part of the school curriculum. This is unfortunate because the Rabbis in the field recognize that they are inadequately prepared for pastoral duties. It is all the more unfortunate because the Rabbis of old were very modern in the etiquette they propose when visiting the sick, as not sitting on the bed but placing oneself in front of the patient,[21] and in advocating short and frequent daily visits,[22] which should not depress the patient.[23] Also, the visitor should raise the tone of conversation to the highest degree of spirituality otherwise it is not regarded as a visit.[24]

Pastoral training serves many useful purposes. It provides the knowledge that enables the Rabbi to prevent maladjustments among his parishioners, and where they already exist to keep them from developing into serious conditions. By visiting the families of his parish and being equipped to recognize discord and how to handle it, he is in a position to build happy homes and harmonious relationships among the members of his community. Being trained in human relationships, his congregants will be more apt to bring their personal problems to him, feeling that they are sharing their burdens with someone professionally competent. He will render them service which will keep them from going to the psychiatrist unless their maladjustment be severe. This will enable the psychiatrist to devote his time to those really in need of his services. Beyond this, by visiting his parishioners and they him, he is in a strategic position to instill within them the teachings of Judaism; to help them live more noble, ethical, and religious lives. The value of calling is certified by the Book of Job. Despite the fact that Job's callers were very direct and unsympathetic, they

nevertheless helped him. A trained Rabbi's potentiality for help is so much greater.

This training would affect the Rabbi's personality too. To make him a greater asset to his community, some of his thinking must be modified. One of the worst things a clergyman can do during a counseling session is to be judgmental. Yet, his theological training encourages this because he is the authoritarian spokesman of Scripture. Also, with people looking to him for leadership he is constantly approached for advice, which he gives very freely. It is advisable, however, not to do so. Instead he should remind the person of the alternatives from which he should make a choice.

Pastoral training, furthermore, makes him aware of the many situations that afford the greatest pastoral opportunities, such as, those about to undergo surgery, those with chronic illnesses, those facing a long convalescence or a life with physical handicap. Pastoral training would teach him that routine calling is the heart of pastoral work, and will help him adapt himself to the many different needs of his congregants. He will learn how to establish rapport with greater ease, because unless it is present he cannot help anybody. It will equip him with the methods and techniques necessary to make him a better pastor.

This should be accomplished not only by attending lectures, but by practicing whatever he has learned in the classroom. Clinical education for the Rabbi is of extreme importance. The writer has learned from personal experience, when he attended the Institute of Pastoral Care at the Massachusetts General Hospital in Boston, that no amount of classroom instruction can take the place of supervised laboratory experience. Dr. Cabot,[25] who was the first to propose clinical training for theological students, rightly felt that clergymen would make better pastors if they had a year of internship in which to apply their religious beliefs to people in trouble and to learn from them how best to help them, just as the most important part of the medical student's education is his hospital experience.

Another great value of clinical training is that it would bring the Rabbi in closer contact with other professional workers, doctors, nurses, and social workers. This will afford him the opportunity to understand their points of view and they his. Clinical training would also teach him control. Not to break down or to be shocked into silence when visiting the sick. This will be of immeasurable value to him when visiting the sick in his community.

When pastoral training will become part and parcel of the Rabbi's training, then will a more active cooperation between religion and psychiatry be observed.

NOTES

NOTES

CHAPTER I

1. All Biblical quotations in this book are taken from *The Holy Scriptures,* (Philadelphia: The Jewish Publication Society of America, 1943).

CHAPTER II

1. T. K. Cheyne, *Job and Solomon,* (N. Y.: T. Whittaker, 1889), p. 66; C. Siegfried, "Job," *The Jewish Encyclopedia,* VII, 195; C. F. Kent, *The Makers and Teachers of Judaism,* (N. Y.: C. Scribner's Sons, 1910), p. 89; W. O. E. Oesterley and T. H. Robinson, *An Introduction to the Books of the Old Testament,* (N. Y.: The Macmillan Co., 1934), p. 173; C. Cornill, *Introduction to the Canonical Books of the Old Testament,* tr. G. H. Box, (N. Y.: G. P. Putnam's Sons, 1907), p. 428; I. F. Wood, "Folktales in Old Testament Narrative," *Journal of Biblical Literature,* 28 (1909), 39f.
2. R. H. Pfeiffer, *Introduction to the Old Testament,* (N. Y.: Harper & Bros., 1941), p. 607f.; S. R. Driver, *An Introduction to the Old Testament,* (N. Y.: C. Scribner's Sons, 1891), p. 388; E. A. Leslie, *Poetry and Wisdom,* (N. Y. & Nashville: Abingdon-Cokesbury Press, 1945), p. 95; G. A. Barton, *Commentary on the Book of Job,* (N. Y.: The Macmillan Co., 1911), p. 1f.; Kent, *op. cit.,* p. 91; E. Sellin, *Introduction to the Old Testament,* tr. W. Montgomery, (N. Y.: G. H. Doran Co., 1923), p. 214; D. B. Macdonald, "The Original Form of the Legend of Job," *Journal of Biblical Literature,* 14 (1895), 63f.; ————, "Some External Evidence on the Original Form of the Legend," *American Journal of Semitic Languages and Literature,* 14 (April, 1898), 137f.; S. R. Driver and G. B. Gray, *A Critical and Exegetical Commentary on the Book of Job,* (N. Y.: C. Scribner's Sons, 1920), vol. 1, p. xxv; K. Budde, *Das Buch Hiob,* (Goettingen: Vandenhoeck & Ruprecht, 1896), p. XV: B. Duhm, *Das Buch Hiob,* (Freiburg: J. C. B. Mohr, 1897), p. VII.

3. E. G. Kraeling, *The Book of the Ways of God,* (N. Y.: C. Scribner's Sons, 1939), p. 205f.; B. D. Eerdmans, *Studies in Job,* (Leiden: Burgersdijk & Niermans, 1939), p. 5, 19f.
4. G. Studer, "Ueber die Integritaet des Buches Hiob," *Jahrbuecher Fur Protestantische Theologie,* 4 (1875), 688-723; E. Koenig, *Das Buch Hiob,* (Guetersloh: Bertelsmann, 1929), p. 5.
5. L. Finkelstein, *The Pharisees,* (Philadelphia: Jewish Publication Society of America, 1940), vol. 1, p. 235; Cheyne, *op. cit.,* p. 67; M. Buttenwieser, *The Book of Job,* (N. Y.: The Macmillan Co., 1922), p. 67-69, feels that only verse 42:11 is the true conclusion of the book and he eliminates the term epilogue.
6. S. Spiegel, "Noah, Danel, and Job," *Louis Ginzberg: Jubilee Volume,* Eng. Sec., (N. Y.: The American Academy for Jewish Research, 1945), p. 324f.
7. P. Dhorme, *Le Livre de Job,* (Paris: Libraire Victor Lecoffre, 1926), p. LXVII; G. Hoelscher, *Das Buch Hiob,* (Tubingen: J. C. B. Mohr, 1937), p. 4f.
8. Driver and Gray, *op. cit.,* p. xxxvii; J. E. McFadyen, *Introduction to the Old Testament,* (London: Hodder & Stoughton Ltd., 1932), p. 313; A. B. Davidson, *The Book of Job,* (Cambridge: The University Press, 1937), p. xxxv.
9. A. S. Peake, *Job,* (Edinburgh: T. C. & E. C. Jack, no date), p. 30; Cornill, *op. cit.,* p. 423; Macdonald, "The Original Form of the Legend of Job," p. 63.
10. Pfeiffer, *op. cit.,* p. 668f.
11. Buttenwieser, *op. cit.,* p. 46, footnote 1.
12. Studer, *op. cit.,* p. 698.
13. M. Maimonides, *Moreh Nebuchim,* (Berlin: L. Lamm, 1920), part 3, chap. 22; Finkelstein, *op. cit.,* p. 235; Pfeiffer, *op. cit.,* p. 669.
14. M. Jastrow, *The Book of Job,* (Philadelphia & London: J. B. Lippincott Co., 1920), p. 39-41.
15. McFayden, *op. cit.,* p. 313f.; Driver and Gray, *op. cit.,* p. xxxiv, xxxvi; Buttenwieser, *op. cit.,* p. 5f.
16. Pfeiffer, *op. cit.,* p. 668.
17. *Babylonian Talmud,* Baba Bathra 15a.
18. *Genesis Rabbah,* (Vilna: Rom, 1884), vol. 1, sec. 57.
19. Maimonides, *op. cit.,* p. 135.
20. *Mikraoth Gedoloth,* (Warsaw: I. Naldman Pub., 1870), Book of Job, Ibn Ezra's commentary on 2:11.

21. R. C. Cabot and R. L. Dicks, *The Art of Ministering to the Sick,* (N. Y.: The Macmillan Co., 1945), p. 102.
22. H. W. Robinson, *Suffering, Human and Divine,* (N. Y.: The Macmillan Co., 1939), p. 16.
23. Buttenwieser, *op. cit.,* p. 24, explains the Hebrew expression *libnay bitni* very satisfactorily, as does the Hebrew commentator Rashi on the verse in question.
24. Pfeiffer, *op. cit.,* p. 671, lists many attempts at rearrangement.
25. Driver and Gray, *op. cit.,* p. xxxix; Cheyne, *op. cit.,* p. 114; ————, "Job," *Encyclopaedia Biblica,* (N. Y.: The Macmillan Co., 1914), p. 2478.
26. Kraeling, *op. cit.,* p. 205.
27. Cheyne, *op. cit.,* p. 2476.
28. A. L. Lassen, tr., *The Commentary of Gersonides on the Book of Job,* (N. Y.: Bloch Pub. Co., 1946), p. 160f.
29. Driver, *op. cit.,* p. 399.
30. Driver and Gray, *op. cit.,* p. 91; Barton, *op. cit.,* p. 30f.; Oesterley and Robinson, *op. cit.,* p. 174; Sellin, *op. cit.,* p. 215; Peake, *op. cit.,* p. 33; J. A. Bewer, *The Literature of the Old Testament,* (N. Y.: Columbia University Press, 1933), p. 330.
31. Dhorme, *op. cit.,* p. lxxvi.
32. Kraeling, *op. cit.,* p. 107, 203.
33. Pfeiffer, *op. cit.,* p. 672. This view was advocated earlier by Macdonald, "The Original Form of the Legend of Job," p. 69.
34. Cheyne, *Job and Solomon,* p. 41; ————, "Job," p. 2482.
35. Jastrow, *op. cit.,* p. 135; Leslie, *op. cit.,* p. 120
36. Sellin, *op. cit.,* p. 219; J. F. Genung, *The Epic of the Inner Life,* (Boston: Houghton Mifflin Co., 1891), p. 17, 81.
37. Cornill, *op. cit.,* p. 428; H. H. Nichols, "The Composition of the Elihu Speeches," *The American Journal of Semitic Languages,* 27 (Jan., 1911), 98 says that Ibn Ezra feels the same way in his commentary.
38. Driver and Gray, *op. cit.,* p. xli-xlviii, give good illustrations of the difference.
39. J. Strahan, *The Book of Job Interpreted,* (Edinburgh: T. & T. Clark, 1913), p. 24; Pfeiffer, *op. cit.,* p. 673; Finkelstein, *op. cit.,* p. 234; Leslie, *op. cit.,* p. 121; McFadyen, *op. cit.,* p. 310; Oesterley and Robinson, *op. cit.,* p. 173; Driver and Gray, *op. cit.,* p. xl; Kent, *op. cit.,* p. 89f.; Kraeling, *op. cit.,* p. 125f.; Peake, *op. cit.,* p. 27; Buttenwieser, *op. cit.,* p. 85; Blake, *op. cit.,* p. 185; Cheyne, *Job and Solomon,* p. 68f.

40. Jastrow, *op. cit.*, p. 77-82; Barton, *op. cit.*, p. 27; Nichols, *op. cit.*, p. 97-186.
41. Finkelstein, *op. cit.*, p. 234; Kraeling, *op. cit.*, p. 162; Cheyne, "Job," p. 2480f.; Blake, *op. cit.*, p. 185.
42. Barton, *op. cit.*, p. 31; Cheyne, *op. cit.*, p. 56, 69; Peake, *op. cit.*, p. 30; Driver and Gray, *op. cit.*, p. xlix, 351; Kent, *op. cit.*, p. 89; McFadyen, *op. cit.*, p. 316; Oesterley and Robinson, *op. cit.*, p. 174; Strahan, *op. cit.*, p. 26; Buttenwieser, *op. cit.*, p. 354f.
43. Kraeling, *op. cit.*, p. 101; Driver and Gray, *op. cit.*, p. 351; Jastrow, *op. cit.*, p. 84; Cheyne, *Job and Solomon*, p. 56.
44. Dhorme, *op. cit.*, p. lxxiii-lxxv; A. Merx, *Das Gedicht Von Hiob*, (Jena: H. Dufft, 1871), p. c.
45. Eerdmans, *op. cit.*, p. 29.
46. *Babylonian Talmud*, Baba Bathra 15a-b.
47. J. Hontheim, "Job," *The Catholic Encyclopedia*, VIII, 414.
48. Pfeiffer, *op. cit.*, p. 677.
49. Cheyne, *op. cit.*, p. 74; Driver, *op. cit.*, p. 405; Davidson, *op. cit.* p. LXXV.
50. Driver and Gray, *op. cit.*, p. lxx; H. W. Robinson, *The Cross of Job*, (London: Student Christian Movement, 1916), p. 73; G. F. Moore, *The Literature of the Old Testament*, (N. Y.: H. Holt and Co., 1913), p. 240.
51. Kent, *op. cit.*, p. 90f.; Strahan, *op. cit.*, p. 19.
52. Peake, *op. cit.*, p. 40; Barton, *op. cit.*, p. 42; Buttenwieser, *op. cit.*, p. 75; Bewer, *op. cit.*, p. 317; Jastrow, *op. cit.*, p. 36; B. Blake, *The Problem of Human Suffering*, (N. Y. and London: Hodder and Stoughton, 1911), p. 110; S. J. B. Wolk, "Job," *The Universal Jewish Encyclopedia*, VI, 154-159.
53. Finkelstein, *op. cit.*, p. 231; Cheyne, "Job," p. 2489.
54. McFadyen, *op. cit.*, p. 319; Oesterley and Robinson, *op. cit.*, p. 174f.
55. Cornill, *op. cit.*, p. 433.
56. Siegfried, *op. cit.*, p. 197.
57. *Babylonian Talmud*, Baba Bathra 14b.
58. G. W. Hazleton, "The Book of Job—Who Wrote It?" *Bibliotheca Sacra*, 71 (October, 1914), 575.
59. *Babylonian Talmud*, Baba Bathra 15b.
60. Davidson, *op. cit.*, p. LXIVf.; Driver, *op. cit.*, p. 32; Peake, *op. cit.*, p. 45; Kent, *op. cit.*, p. 91, 93.
61. Finkelstein, *op. cit.*, p. 231.
62. Cheyne, *op. cit.*, p. 75, 98; Driver, *op. cit.*, p. 408.

63. F. Hitzig, *Der Prophet Jesaja,* (Heidelberg: C. F. Winter, 1833), p. 285, footnote 1; L. Hirzel, *Hiob,* (Leipzig: Weidmannsche Buchhandlung, 1839), p. 12.
64. Strahan, *op. cit.,* p. 20.
65. McFadyen, *op. cit.,* p. 305; Kraeling, *op. cit.,* p. 6, 15; E. J. Dillon, *The Sceptics of the Old Testament,* (London: Isbister and Co., 1895), p. 9, footnote 1.
66. Cornill, *op. cit.,* p. 431f.; Kraeling, *op. cit.,* p. 23, also feels that the Wisdom writers avoided "particularistic religious elements in their writings."
67. Pfeiffer, *op. cit.,* p. 681.
68. F. H. Foster, "Is the Book of Job a Transition from an Arabic Original?" *American Journal of Semitic Languages,* 49 (October, 1932), 21-45; L. S. Houghton, *Hebrew Life and Thought,* (Chicago: The University of Chicago Press, 1906), p. 263.
69. Hontheim, *op. cit.,* p. 414; Houghton, *op. cit.,* p. 291.
70. Jastrow, *op. cit.,* p. 46-49; J. H. Hertz, ed., *The Pentateuch and Haftorahs,* (N. Y.: Metzudah Pub. Co., 1941), vol. 2, p. 668.
71. *Nebiim Uketbubim,* commentators Metzudath Tziyon, Kesheth Umagen, and Metzudath David.
72. Ibid., commentators Rashi and Metzudath Tziyon.
73. Pfeiffer, *op. cit.,* p. 678-683.
74. Kraeling, *op. cit.,* p. 20f.
75. *Babylonian Talmud,* Baba Bathra 12a.
76. W. E. Addis, ed., *The Book of Job and the Book of Ruth,* (Philadelphia: J. B. Lippincott Co., 1902), p. 143-152.
77. *Shulhan Aruch: Orah Hayim,* (Vilna: Rom, 1911), chap. 554, sec. 1 and 2.
78. V. E. Reichert, *Job,* (Hindhead, Surrey: The Soncino Press, 1946), p. xx.
79. *Shulhan Aruch: Yoreh Deah,* (Vilna: Rom, 1894), part 3, chap. 384, sec. 4.
80. *Mishnayoth: Seder Moed,* Yuma, (Vilna: Rom, 1937), chap. 1, sec. 6.
81. N. Schmidt, *The Message of the Poets,* (N. Y.: C. Scribner's Sons, 1911), p. 61.
82. Davidson, *op. cit.,* p. XXXIXf.
83. Cheyne, *op. cit.,* p. 2467.
84. *Nebiim Uketbubim,* the commentators on these verses.
85. This program is sponsored by the United Jewish Layman's Committee and is heard on the American Broadcasting Company and the Columbia Broadcasting System.

86. The writer has found only one sermon and one introduction to a book that were delivered and written respectively by Rabbi Israel H. Levinthal in two of his published works: *Steering or Drifting—Which?* (N. Y. and London: Funk & Wagnalls Co., 1928), p. 15, and *A New World Is Born,* (N. Y. and London: Funk & Wagnalls Co., 1943), p. 3, in which midrashic statements, containing references to Job, are used as texts.
87. Schmidt, *op. cit.,* p. 102.
88. M. Waxman, *A Handbook of Judaism,* (N. Y.: Bloch Pub. Co., 1947), p. 156.
89. *Babylonian Talmud,* Moed Katan 28b.
90. *Ibid.,* Sabbath 32a.
91. M. Maimonides, *Mishneh Torah,* (Berlin: J. Sittenfeld, 1880), Hilchoth Ebel, chap. 13, sec. 3.
92. Jewish law considers the following seven as immediate members for whom rending the garment is necessary: father, mother, son, daughter, brother, sister, and wife or husband.
93. There is a debate in the *Babylonian Talmud,* Moed Katan 21a, regarding the source of this custom. One Rabbi quotes Job 1:20, while another feels that II Samuel 13:31: "Then the king (David) arose, and rent his garments," is the origin. The latter source is quoted by S. Ganzfried, *Kitzur Shulhan Aruch,* (N. Y.: Star Hebrew Book Co., 1928), vol. 4, chap. 195, par. 1. The majority opinion, however, is that the Book of Job is the true source, as found in the commentator Baer Hagolah, *Shulhan Aruch: Yoreh Deah,* chap. 340, sec. 1, and in *Genesis Rabbah,* vol. 1, sec. 57.
94. *Babylonian Talmud,* Baba Bathra 92a.
95. *Ibid.,* Moed Katan 28a.
96. *Ibid.,* Moed Katan 28b; Kethuboth 69b.
97. *Genesis Rabbah,* sec. 57, p. 231.

CHAPTER III

1. *Exodus Rabbah,* (Vilna: Rom, 1884), vol. 1, chap. 23, par. 9.
2. *Midrash Tanhuma,* Kedoshim, par. 15.
3. Driver and Gray, *A Critical and Exegetical Commentary on the Book of Job,* vol. 1, p. 23.
4. R. Bennett, *The Diseases of the Bible,* (Oxford: The Religious Tract Society, 1887), p. 99.
5. Jastrow, *The Book of Job,* p. 203.
6. C. Creighton, "Leprosy," *Encyclopaedia Biblica,* p. 2767.

7. A. Macalister, "Medicine," *A Dictionary of the Bible*, III, p. 329.
8. E. W. G. Masterson, "Hygiene and Disease in Palestine in Modern and in Biblical Times," *Palestine Exploration Fund*, quarterly statement, (London: Funds Office, 1918), p. 16.
9. Macalister, *op. cit.*, p. 321-333.
10. *Babylonian Talmud*, Baba Kamma 92b; Baba Metzia 107b.
11. By Drs. Robert W. Hyde, Jr., Assistant Superintendent, and William Holt, Clinical Director, of the Boston Psychopathic Hospital.
12. W. B. Stevenson, *The Poem of Job*, (London: Oxford University Press, 1943), p. 34f.
13. C. Creighton, "Boil," *Encyclopaedia Biblica*, p. 595.
14. Barton, *Commentary on the Book of Job*, p. 66, note 7.
15. F. Dunbar, *Mind and Body: Psychosomatic Medicine*, (N. Y.: Random House, 1947), p. 190-194; F. G. Slaughter, *Medicine for Moderns*, (N. Y.: J. Messner, Inc., 1947), p. 112-115.
16. Stevenson, *op. cit.*, p. 34.
17. D. K. Henderson and R. D. Gillespie, *A Textbook of Psychiatry*, (N. Y.: Oxford University Press, 1941), chap. 8.
18. J. D. Page, *Abnormal Psychology*, (N. Y. and London: McGraw Hill Book Co., Inc., 1947), p. 279-284.
19. Henderson and Gillespie, *op. cit.*, p. 179f.
20. Page, *op. cit.*, p. 281.
21. *Ibid.*
22. E. C. Faust, "Filariasis," *A Textbook of Medicine*, R. L. Cecil, ed., (Philadelphia and London: W. B. Saunders Co., 1947), p. 485f.
23. *Nebiim Ukethubim*, commentator Kesheth Umagen, on verse 2:9.
24. See Pfeiffer, *Introduction to the Old Testament*, p. 86, who gives examples and quotes Geiger that *barek* is a euphomistic correction.
25. Houghton, *Hebrew Life and Thought*, p. 267, note 15.
26. C. C. Mitchell, *The Millionaire of Uz*, (Boston: R. C. Badger, 1920), p. 74f.
27. C. R. Rogers, *Counseling and Psychotherapy*, (Boston: Houghton Mifflin Co., 1942), p. 25.
28. M. Levine, *Psychotherapy in Medical Practice*, (N. Y.: The Macmillan Co., 1944), p. 17f., lists and explains many different methods of psychotherapy.
29. Rogers, *op. cit.*, p. 21.
30. *Nebiim Ukethubim*, Metzudath David, 16:6.
31. Leslie, *Poetry and Wisdom*, p. 107.
32. Henderson and Gillespie, *op. cit.*, p. 198.

33. M. B. Ray, *Doctors of the Mind,* (Boston: Little, Brown and Co., 1942), p. 208.
34. *Ibid.*, p. 238f.
35. L. B. Kalinowsky and P. H. Hoch, *Shock Treatments,* (N. Y.: Grune and Stratton, 1946), p. 174.
36. Henderson and Gillespie, *op. cit.*, p. 194.

CHAPTER IV

1. A. Munthe, *The Story of San Michele,* (N. Y.: E. P. Dutton and Co., Inc., 1929), p. XI.
2. W. James, *The Will to Believe,* (N. Y.: Longmans, Green and Co., 1897), p. 47.
3. James is correct in his thesis, but it is difficult to substantiate from the literature of Solomon, for whatever has been written during his time is optimistic. He could have said that in an era of great prosperity, as during the latter part of the reign of Jeroboam II, Amos' outlook is as pessimistic as possible, while in a period of ruin and persecution, the optimism of Daniel is unbounded.
4. L. L. Dublin and B. Bunzel, *To Be Or Not To Be,* (N. Y.: H. Smith and R. Haas, 1933), p. 171.
5. E. Jones, "The Concept of the Normal Mind," *Our Neurotic Age,* S. Schmalhausen, ed., (N. Y.: Farrar and Rinehart, Inc., 1932), p. 69.
6. S. Freud, "The Psychogenesis of a Case of Homosexuality in a Woman," *Collected Papers,* Joan Riviere, tr. sup., (London: The Holgarth Press, 1948), vol. 2, p. 220.
7. K. A. Menninger, *Man Against Himself,* (N. Y.: Harcourt, Brace and Co., 1938), p. 24-80.
8. O. Fenichel, *Outline of Clinical Psychoanalysis,* B. D. Lewin and G. Zilboorg, trs., (N. Y.: W. W. Norton and Co., Inc., 1934), p. 377.
9. R. Orkin, "We Are The Living," *Coronet,* 24 (August, 1948), 87.
10. Menninger, *op. cit.*, p. 63.
11. *Ibid.*
12. S. Freud, "Thoughts For the Times on War and Death," *Collected Papers,* Joan Riviere, tr. sup., (London: The Holgarth Press, 1948), vol. 4, p. 305.
13. L. J. Bragman, "Houdini Escapes From Reality," *The Psychoanalytic Review,* 14 (October, 1929), p. 404f.

14. Dunbar, *Mind and Body: Psychosomatic Medicine*, p. 213.
15. E. D. Chapple and C. S. Coon, *Principles of Anthropology*, (N. Y.: Henry Holt and Co., 1942), p. 42.
16. *Ibid.*, p. 40-41.
17. Buttenwieser, *The Book of Job*, p. 43.
18. Robinson, *The Cross of Job*, p. 42.
19. Buttenwieser, *op. cit.*, p. 201.
20. J. Kitto, *Bible Illustrations*, (N. Y.: R. Carter and Bros., 1870), vol. 3, p. 104.
21. Robinson, *op. cit.*, p. 44.
22. Dunbar, *op. cit.*, p. 191.
23. C. F. Howland, *Doubt*, (N. Y.: Newhill Co., no date), p. 273.
24. C. T. Onions, editor, "sceptic," *Oxford Universal English Dictionary*, (Oxford University Press and Doubleday, Doran and Co., 1937), VIII, 1803.
25. H. Jones, *A Faith That Enquires*, (N. Y.: The Macmillan Co., 1922), p. 5.
26. T. Carlyle, "Characteristics," *Critical and Miscellaneous Essays*, (N. Y.: Scribner, Welford, and Co., 1872), p. 17, 35.
27. P. E. Johnson, *Psychology of Religion*, (N. Y. and Nashville: Abingdon-Cokesbury Press, 1945), p. 173; E. J. Hardy, *Doubt and Faith*, (London: T. Fisher Unwim, 1899), p. 23; Jones, *op. cit.*, p. 9; Howland, *op. cit.*, p. 165.
28. Johnson, *op. cit.*, p. 174.
29. *Ibid.*, p. 173.
30. Howland, *op. cit.*, p. 257.
31. Exodus 12:26; Deuteronomy 32:7.
32. *Mishinayoth: Seder Nezikin*, Aboth, (Vilna: Rom, 1937), Chap. 2, sec. 14.
33. *Ibid.*, Maimonides' commentary
34. *Babylonian Talmud*, Hagigah 14b.
35. Johnson, *op. cit.*, p. 176.
36. H. N. Wieman and R. W. Wieman, *Normative Psychology of Religion*, (N. Y.: T. Y. Crowell Co., 1935), p. 126.
37. Johnson, *op. cit.*, p. 190.
38. Hardy, *op. cit.*, p. 51.
39. Wieman and Wieman, *op. cit.*, p. 125f.
40. J. B. Pratt, *The Psychology of Religious Belief*, (N. Y.: The Macmillan Co., 1907), p. 35f.
41. Johnson, *op. cit.*, p. 113, 115.
42. S. S. Cohon, *Judaism, A Way of Life*, (Cincinnati: The Union of American Hebrew Congregations, 1948), p. 322.

43. M. Joseph, "Prayer," *The Universal Jewish Encyclopedia,* VIII, 617.
44. Maimonides, *Mishneh Torah,* vol. 1, book 2.
45. Johnson, *op. cit.,* p. 122-3, gives a comprehensive list of psychological effects of prayer.
46. W. James, *The Varieties of Religious Experience,* (London: Longmans, Green and Co., 1904), p. 463.
47. Wieman and Wieman, *op. cit.,* p. 134f.
48. H. N. Wieman, *The Wrestle of Religion with Truth,* (N. Y.: The Macmillan Co., 1929), p. 73.
49. A. H. Maslow and B. Mittlemann, *Principles of Abnormal Psychology,* (N. Y.: Harper and Bros., 1941), p. 209.
50. *Ibid.,* p. 217f.
51. G. W. Allport, J. S. Bruner, E. M. Jandarf, "Personality Under Social Catastrophe," *Personality in Nature, Society, and Culture,* C. Kluckhohn and H. A. Murray, eds., (N. Y.: A. A. Knopf, 1948), p. 351.
52. *Ibid.,* p. 354.
53. *Ibid.,* p. 365.

CHAPTER V

1. Waxman, *Handbook of Judaism,* p. 134.
2. K. Kohler, *Jewish Theology,* (N. Y.: The Macmillan Co., 1928), p. 65.
3. *Mikraoth Gedoloth,* Genesis, commentary Yonathan ben Uziel on verse 4:8.
4. A. B. Davidson, *The Theology of the Old Testament,* (N. Y.: C. Scribner's Sons, 1904), p. 30f.
5. *Nebiim Ukethubim,* Kesheth Umagen.
6. M. Joseph, *Judaism As Creed and Life,* (London: Macmillan and Co., Ltd., 1903), p. 81.
7. Kent, *Makers and Teachers of Judaism,* p. 94.
8. Davidson, *op. cit.,* p. 481.
9. Pfeiffer, *Introduction to the Old Testament,* p. 702.
10. *Babylonian Talmud,* Baba Metzia 31b.
11. Buttenwieser, *Book of Job,* p. 35.
12. *Sefer Vayikra,* (Vilna: Rom, 1912), commentary Sifra on verse 11:44.
13. Judah Halevi, *Sefer Hakuzari,* (Sudzilkow, 1834), chap. 2, sec. 2.
14. *Sabbath and Festival Prayerbook,* (The Rabbinical Assembly of America and The United Synagogue of America, 1946), p. 247.

15. Davidson, *op. cit.*, p. 120-126.
16. O. J. Baab, *The Theology of the Old Testament,* (N. Y. and Nashville: Abingdon-Cokesbury Press, 1949), p. 41.
17. Blake, *The Problem of Human Suffering,* p. 121.
18. Pfeiffer, *op. cit.*, p. 707.
19. Joseph, *op. cit.*, p. 105.
20. H. J. Schachtel, "Israel's Message Concerning Man," *Message of Israel,* radio sermon sponsored by the United Jewish Layman's Committee, Inc., January 11, 1948.
21. S. Freud, *Civilization and Its Discontents,* tr. J. Riviere, (N. Y.: J. Cape and H. Smith, 1930), p. 85.
22. Kohler, *op. cit.*, p. 242.
23. S. Schechter, *Some Aspects of Rabbinic Theology,* (N. Y.: The Macmillan Co., 1909), p. 224f.; *Numbers Rabbah,* (Vilna: Rom, 1884), sec. 9, par. 1.
24. Baab, *op. cit.*, p. 100.
25. A. C. Knudson, *The Religious Teaching of the Old Testament,* (N. Y. and Cincinnati: The Abingdon Press, 1918), p. 264f.; Davidson, *op. cit.*, p. 218, 227.
26. Kohler, *op. cit.*, p. 223, 240.
27. *Midrash Tanhuma,* p. 10, par. 7.
28. A. T. Philips, ed., *Daily Prayers,* (N. Y.: Hebrew Pub. Co., no date), p. 21.
29. *Pyrke Rabi Eliezer,* (Warsaw: H. E. Bomberg, 1852), chap. 20, p. 47b; *Babylonian Talmud,* Erubin 18b.
30. S. Buber, ed., *Midrash Tehillim,* (Vilna: Rom, 1891), Psalm 16:2, p. 120.
31. *Ibid.*
32. Davidson, *op. cit.*, p. 220.
33. *Babylonian Talmud,* Sanhedrin 27b.
34. Waxman, *op. cit.*, p. 154.
35. Kohler, *op. cit.*, p. 278.
36. J. Guttmann, "Immortality," *The Universal Jewish Encyclopedia,* V, 546.
37. Kohler, *op. cit.*, p. 280.
38. H. E. Fosdick, *A Guide to Understanding the Bible,* (N. Y.: Harper and Bros., 1938), p. 267.
39. H. W. Robinson, *Religious Ideas of the Old Testament,* (N. Y.: C. Scribner's Sons, 1913), p. 94.
40. W. G. Jordan, *The Book of Job: Its Substance and Spirit,* (N. Y.: The Macmillan Co., 1929), p. 63.

41. G. A. Smith, *Modern Criticism and the Preaching of the Old Testament,* (N. Y.: A. C. Armstrong and Son, 1901), p. 207.
42. Fosdick, *op. cit.,* p. 266.
43. L. Abbott, *The Life and Literature of the Ancient Hebrews,* (Boston: Houghton Mifflin and Co., 1901), p. 251.
44. Jastrow, *Book of Job,* p. 172; Buttenwieser, *op. cit.,* p. 33; McFadyen, *Introduction to the Old Testament,* p. 306; Guttmann, *op. cit.,* p. 546; Peake, *Job,* p. 103.
45. *Babylonian Talmud,* Baba Bathra 16a.
46. *Nebiim Uketkubim,* Job 19:25-27.
47. *Baylonian Talmud,* Kiddushin 40b.
48. K. Kohler, "Immortality of the Soul," *The Jewish Encyclopedia,* VI, 546; ————, *Jewish Theology,* p. 279; L. B. Paton, "The Hebrew Idea of the Future Life," *The Biblical World,* 35 (April, 1910), 258; Davidson, *op. cit.,* p. 268.
49. Joseph, *op. cit.,* p. 88.
50. Hontheim, "Job," *The Catholic Encyclopedia,* VIII, 416.
51. Davidson, *op. cit.,* p. 484, 491.
52. The writer extends his sincere and most appreciative thanks to his good friend and colleague, Rabbi David Max Eichhorn, for giving him full use of his unpublished material which discusses this subject.
53. Fosdick, *op. cit.,* p. 177.
54. R. G. Moulton, *The Book of Job,* (N. Y.: Macmillan and Co., 1896), p. XVI.
55. Knudson, *op. cit.,* p. 211f.
56. Moulton, *op. cit.,* p. XV.
57. Knudson, *op. cit.,* p. 211.
58. J. Morganstern, "Satan," *The Universal Jewish Encyclopedia,* IX, 379.
59. H. G. Mitchell, *A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi and Jonah,* (N. Y.: C. Scribner's Sons, 1912), p. 151.
60. Davidson, *op. cit.,* p. 304.
61. Buttenwieser, *op. cit.,* p. 31.
62. *Babylonian Talmud,* Baba Bathra 16a; *Exodus Rabbah,* sec. 30, par. 17.
63. *Babylonian Talmud,* Baba Bathra 16a.
64. *Ibid.,* Sukkah 52b.
65. Kohler, *op. cit.,* p. 190.
66. Joseph, *op. cit.,* p. 65.

67. *Babylonian Talmud,* Baba Bathra 16a.
68. J. H. Hertz, *Pirke Aboth,* (N. Y.: Behrman House, Inc., 1945), chap. 1, sec. 3.
69. *Ibid.,* chap. 4, sec. 2.
70. *Babylonian Talmud,* Sotah 27a.
71. *Ibid.,* 31a.
72. *Exodus Rabbah,* chap. 34, sec. 1.
73. J. S. Hawley, *Job,* (San Diego: Frye and Smith, 1912), p. 95f.

CHAPTER VI

1. A. S. Peake, *The Problem of Suffering in the Old Testament,* (London: C. H. Kelley, no date), p. v.
2. *Babylonian Talmud,* Sotah 14a.
3. *Ibid.,* Pesahim 82b.
4. W. Temple, *The Faith and Modern Thought,* (London: Macmillan and Co., Ltd., 1924), p. 140.
5. Peake, *op. cit.,* p. 27.
6. Driver and Gray, *A Critical and Exegetical Commentary on the Book of Job,* vol. 1, p. LVII.
7. Blake, *The Problem of Human Suffering,* p. 156.
8. F. James, *Personalities of the Old Testament,* (N. Y.: C. Scribner's Sons, 1947), p. 533.
9. *Ecclesiastes Rabbah,* (Vilna: Rom, 1878), commentary Hidushai Haredal, verse 3:18; *Babylonian Talmud,* Kiddushin 40b.
10. Fosdick, *A Guide to Understanding the Bible,* p. 170.
11. Joseph, *Judaism As Creed and Life,* p. 129.
12. V. Ravi-Booth, *Why Do the Good Suffer?,* (Boston: R. C. Badger, 1920), p. 12. He cites the following verses as verification, 5:17-18; 10:4-7; 11:13-14; 13:23; 22:4; 23:10; 28:1-28; 33:23-28; 34:15-16. The writer, however, fails to see the applicableness of some of them.
13. *Sefer Shel Sifre,* (Lemberg: I. Elimelech, 1866), p. 40b.
14. Knudson, *The Religious Teaching of the Old Testament,* p. 286f.
15. J. E. McFadyen, *The Problem of Pain,* (London: J. Clarke and Co., no date), p. 259.
16. Robinson, *The Religious Ideas of the Old Testament,* p. 39.
17. McFadyen, *op. cit.,* p. 286.
18. *Mishnayoth: Seder Nezikin,* Aboth, chap. 5, sec. 3.
19. Hertz, *The Pentateuch and Haftorahs,* vol. 1, p. 201.
20. *Babylonian Talmud,* Gittin 57b.

21. *Midrash Tanhuma,* Genesis, sec. 1, p. 46.
22. Blake, *op. cit.,* p. 132.
23. L. B. Longacre, *A Prophet of the Spirit,* (N. Y. and Cincinnati: The Methodist Book Concern, 1922), p. 101f.
24. *Ibid.,* p. 107.
25. Fosdick, *op. cit.,* p. 226.
26. Longacre, *op. cit.,* p. 147.
27. Fosdick, *op. cit.,* p. 226.
28. Booth, *op. cit.,* p. 14.
29. Blake, *op. cit.,* p. 128.
30. Moulton, *The Book of Job,* p. xxxix; ————, *The Literary Study of the Bible,* (Boston: D. C. Heath and Co., 1895), p. 24.
31. Barton, *Commentary on the Book of Job,* p. 12.
32. McFadyen, *op. cit.,* p. 16.
33. Buttenwieser, *Book of Job,* p. 57.
34. Davidson, *The Book of Job,* p. LII.
35. Robinson, *The Cross of Job,* p. 91.
37. Oesterley and Robinson, *Introduction to the Books of the Old Testament,* p. 176.
38. W. Lippmann, *A Preface to Morals,* (N. Y.: The Macmillan Co., 1929), p. 215.
39. Jastrow, *The Book of Job,* p. 169f.
40. Fosdick, *op. cit.,* p. 179.
41. Peake, *op. cit.,* p. 100f.; as does Kent, *op. cit.,* p. 94.
42. L. Baeck, *The Essence of Judaism,* (N. Y.: The Macmillan Co., 1936), p. 114.
43. *Babylonian Talmud,* Berachoth 48b.
44. *Mishnayoth: Seder Zeraim,* (Vilna: Rom, 1937), chap. 9, sec. 5.
45. H. Adler, ed., *Service of the Synagogue, Day of Atonement,* (N. Y.: Ktav Pub. House, no date), p. 45.
46. Philips, *Daily Prayers,* p. 93, 95, 97, 103, 109.
47. As quoted in Pfeiffer, *Introduction to the Old Testament,* p. 694.
48. R. A. Tsanoff, *The Nature of Evil,* (N. Y.: The Macmillan Co., 1931), p. 34.
49. R. J. Fairbanks, "Ministering to the Sick," *Journal of Clinical Pastoral Work,* 1 (Summer, 1948), 18.
50. Allport, Bruner, Jandarf, "Personality Under Social Catastrophe," *Personality in Nature, Society, and Culture,* p. 353.
51. *Ibid.,* chap. 25.
52. *Sabbath and Festival Prayer Book,* p. 150.

53. *Babylonian Talmud,* Taanith 21a; *Talmud Yerushalmi,* Shekalim v. 15.
54. *Babylonian Talmud,* Berachoth 22a.
55. *Ibid.,* Taanith 21a.
56. L. Binstock, "The Secret of Sorrow," *A Set of Holiday Sermons,* (Cincinnati: Commission of Information About Judaism, 1946), p. 17.
57. J. C. F. Newsfeature, *The Boston Jewish Advocate,* August 25, 1949.

CHAPTER VII

1. Rogers, *Counseling and Psychotherapy,* p. 19.
2. F. C. Thorne, "Directive Psychotherapy: II. The Theory of Self-Consistency," *The Journal of Clinical Psychology,* 1 (April, 1945), 158.
3. *Ibid.,* p. 159.
4. J. S. Andrews, "Directive Psychotherapy: I. Reassurance," *The Journal of Clinical Psychology,* 1 (January, 1945), 66.
5. Rogers, *op. cit.,* p. 18.
6. O. Rank, *Will Therapy: Truth and Reality,* tr. J. Taft, (N. Y.: A. A. Knopf, 1936).
7. C. R. Rogers, "Nondirective Counseling as an Effective Technique," *Frontier Thinking in Guidance,* J. R. Yale, ed., (Chicago: Science Research Associates, 1945), p. 108.
8. Rogers, *Counseling and Psychotherapy,* p. 61.
9. D. M. Levy, *Maternal Overprotection,* (N. Y.: Columbia University Press, 1943), p. 208.
10. A. W. Green, "Social Values and Psychotherapy," *Journal of Personality,* 14 (March, 1946), 215.
11. P. E. Johnson, "Methods of Pastoral Counseling," *The Journal of Pastoral Care,* 1 (September, 1947), 30.
12. P. E. Johnson, "Clinical Psychology for the Pastor," *Journal of Clinical Psychology,* 1 (October, 1945), 265.
13. Johnson, "Methods of Pastoral Counseling," p. 29.
14. Johnson, "Clinical Psychology for the Pastor," p. 265.
15. Johnson, "Methods of Pastoral Counseling," p. 31.
16. S. Hiltner, *Pastoral Counseling,* (N. Y. and Nashville: Abingdon-Cokesbury Press, 1949), p. 17; C. Binger, *The Doctor's Job,* (N. Y.: W. W. Norton and Co., Inc., 1945), chap. 8; Dunbar, *Mind and Body: Psychosomatic Medicine,* p. viif.; C. A. Wise,

Religion in Illness and Health, (N. Y.: Harper and Bros., 1942), p. 10.

17. Hiltner, *op. cit.,* p. 19.
18. R. L. Dicks, *God and Religion,* (N. Y.: The Commission on Religion and Health, 1947), p. 22f.
19. Wise, *op. cit.,* p. 212.
20. A. J. Feldman, *The Rabbi and His Early Ministry,* (N. Y.: Bloch Pub. Co., 1941), p. 34.
21. *Babylonian Talmud,* Sabbath 12b; Cabot and Dicks, *The Art of Ministering to the Sick,* p. 22.
22. I. Abrahams, *Jewish Life in the Middle Ages,* (N. Y.: The Macmillan Co., 1897), p. 330; *Shulhan Aruch*: *Yoreh Deah,* chap. 335, sec. 2; Maimonides, *Mishneh Torah,* Hilchoth Ebel, chap. 14, sec. 4; Cabot and Dicks, *op. cit.,* p. 20.
23. Abrahams, *op. cit.,* p. 330; Cabot and Diccks, *op. cit.,* p. 24.
24. D. S. Jacobson, "Sick, Visiting the," *The Universal Jewish Encyclopedia,* IX, 527; R. L. Dicks, *Pastoral Work and Personal Counseling,* (N. Y.: The Macmillan Co., 1944), p. 25.
25. R. C. Cabot, *Adventures on the Borderlands of Ethics,* (N. Y.: Harper and Bros., 1926), chap. 1.

BIBLIOGRAPHY

BIBLIOGRAPHY

Abbott, Lyman. *The Life and Literature of the Ancient Hebrews.* Boston: Houghton Mifflin Co., 1901.

Abrahams, Israel. *Jewish Life in the Middle Ages.* New York: The Macmillan Co., 1897.

Addis, W. E. (ed.) *The Book of Job and the Book of Ruth.* Philadelphia: J. B. Lippincott Co., 1902.

A Dictionary of the Bible (ed. James Hastings, 4 vols.). New York: C. Scribner's Sons, 1898.

Adler, H. (ed.) *Service of the Synagogue, Day of Atonement.* New York: Ktav Publishing House, no date.

Aked, C. F. *Divine Drama of Job.* New York: C. Scribner's Sons, 1913.

Alexander, Franz. "The Need for Punishment and the Death Instinct." *The International Journal of Psychoanalysis,* X (April-July, 1929), 256-269.

Allport, G. W., et al. "Personality Under Social Catastrophe." *Personality in Nature, Society, and Culture* (eds. C. Kluckhohn and H. A. Murray). New York: Alfred A. Knopf, 1948. Chapter 25.

Andrews, J. S. "Directive Psychotherapy: I. Reassurance." *The Journal of Clinical Psychology,* I (January, 1945), 52-66.

The Apocrypha (tr. E. J. Goodspeed). Chicago: University of Chicago Press, 1949.

The Apocrypha and Pseudipigrapha of the Old Testament (ed. R. H. Charles, 2 vols.). Oxford: The Clarendon Press, 1913.

Baab, Otto J. *The Theology of the Old Testament.* New York and Nashville: Abingdon-Cokesbury Press, 1949.

Babylonian Talmud (16 vols.). Vilna: Rom, 1913.

Baeck, Leo. *The Essence of Judaism.* New York: The Macmillan Co., 1936.

Ball, C. J. *The Book of Job.* Oxford: The Clarendon Press, 1922.

Balmforth, R. *The Ethical and Religious Value of the Drama.* London: Allen & Unwin Ltd., 1925.

Baroody, A. T. *Our Man of Patience.* Boston: The Pilgrim Press, 1915.

Barton, G. A. *Commentary on the Book of Job.* New York: The Macmillan Co., 1911.

————. "The Composition of Job 24-30." *Journal of Biblical Literature,* XXX (1911), 66-77.

Batten, L. W. "The Epilogue of the Book of Job." *Anglican Theological Review,* XV (April, 1933), 125-128.

————. *Good and Evil.* New York and London: F. H. Revell Co., 1918.

Bennett, R. *The Diseases of the Bible.* Oxford: The Religious Tract Society, 1887.

Bennett, W. H. "Sin (Hebrew and Jewish)." *Encyclopaedia of Religion and Ethics,* XI, 556-560.

Bernard, E. R. "Prayer." *A Dictionary of the Bible,* IV, 38-45.

Bewer, Julius A. *The Literature of the Old Testament.* New York: Columbia University Press, 1933.

Binger, Carl. *The Doctor's Job.* New York: W. W. Norton & Co., 1945.

Binstock, L. "The Secret of Sorrow." *A Set of Holiday Sermons.* Cincinnati: Commission of Information About Judaism, 1946. P. 15-19.

Blake, B. *The Problem of Human Suffering.* New York and Nashville: Abingdon-Cokesbury Press, 1946.

BIBLIOGRAPHY

Bonnell, John S. *Pastoral Psychology.* New York: Harper and Bros., 1938.
Booth, Vincent R. *Why do the Good Suffer?* Boston: R. G. Badger, 1920.
Bowie, W. R. *Great Men of the Bible.* New York: Harper and Bros., 1937.
Bradley, G. C. *Lectures on the Book of Job.* Oxford: The Clarendon Press, 1887.
Bragman, L. J. "Houdini Escapes From Reality." *The Psychoanalytic Review,* XVI (October, 1929), 404-407.
Braude, Morris. *Scriptural Psychiatry.* New York: Froben Press, 1946.
Brightman, Edgar S. *The Problem of God.* New York and Cincinnati: The Abingdon Press, 1930.
Brill, A. A. "The Death Instinct in Relation to Normal and Abnormal Life." *Medical Leaves* (ed. Joseph C. Beck). Chicago: Medical Leaves, Inc., 1937. P. 18-24.
Brown, C. R. The Strange Ways of God. Boston: The Pilgrim Press, 1908.
Budde, K. *Das Buch Hiob.* Goettingen: Vandenhoeck & Ruprecht, 1896.
Buttenwieser, M. *The Book of Job.* New York: The Macmillan Co., 1922.
Cabot, R. C. *Adventures on the Borderlands of Ethics.* New York: Harper and Bros., 1926.
———— and R. L. Dicks. *The Art of Minitesring to the Sick.* New York: The Macmillan Co., 1945.
Cameron, N. *The Psychology of Behavior Disorders.* Boston: Houghton Mifflin Co., 1947.
Carlyle, T. "Characteristics." *Critical and Miscellaneous Essays.* New York: Scribner, Welford, & Co., 1872. Vol. 4, p. 3-86.
The Catholic Encyclopedia (ed. C. G. Herbermann, 15 vols.). New York: Robert Appleton Co., 1907.
Chapple, E. D. and C. S. Coon. *Principles of Anthropology.* New York: Henry Holt and Co., 1942.
Charles R. H. *A Critical History of the Doctrine of a Future Life.* London: A. and C. Black, 1913.
Cheney, C. *Outlines for Psychiatric Examinations.* New York: State Hospitals Press, 1934.
Cheyne, T. K. *Jewish Religious Life After the Exile.* New York: G. P. Putnam's Sons, 1898.
————. "Job." *Encyclopaedia Biblica,* 2464-2491.
————. *Job and Solomon.* New York: Thomas Whittaker, 1889.
Clarke, J. *The Sorrows and Advantages of Affliction.* New York: Jonathan Leavitt, 1833.
Cohen, S. "God, Names of." *The Universal Jewish Encyclopedia,* V, 6-8.
Cohon, S. S. *Judaism, A Way of Life.* Cincinnati: The Union of American Hebrew Congregations, 1948.
Cornill, C. *Introduction to the Canonical Books of the Old Testament* (tr. G. H. Box). New York: G. P. Putnam's Sons, 1907.
————. *The Prophets of Israel* (tr. S. F. Corkan). Chicago: The Open Court Publishing Co., 1895.
Creighton, C. "Boil." *Encyclopaedia Biblica,* 595-597.
————. "Leprosy." *Encyclopaedia Biblica,* 2763-2768.
Cross, E. B. *The Hebrew Family.* Chicago: University of Chicago Press, 1927.
Curran, C. A. *Personality Factors in Counseling.* New York: Grune & Stratton, 1945.
Davidson, A. B. *The Book of Job.* Cambridge: The University Press, 1937.
————. "God." *A Dictionary of the Bible,* II, 196-205.
————. *The Tehology of the Old Testament.* New York: C. Scribner's Sons, 1904.
Davidson, W. T. "Job, Book of." *A Dictionary of the Bible,* II, 660-671.
Delitzsch, F. *Das Buch Iob.* Leipzig: Dorffling und Franke, 1864.
————. "Job." *A Religious Encyclopaedia,* II, 1185-1187.

———. *A System of Biblical Psychology* (tr. R. E. Wallis). Edinburgh: T. & T. Clark, 1867.
Devine, M. *The Study of Job.* London: Macmillan and Co., Ltd., 1921.
Dhorme, P. *Le Livre de Job.* Paris: Libraire Victor Lecoffre, 1926.
Dicks, R. L. *God and Religion.* New York: The Commission on Religion and Health, 1947.
———. *Pastoral Work and Personal Counseling.* New York: The Macmillan Co., 1945.
Dillon, E. J. *The Sceptics of the Old Testament.* London: Isbister and Co., Ltd., 1895.
Driver, S. R. *An Introduction to the Literature of the Old Testament.* New York: C. Scribner's Sons, 1891.
———. *The Book of Job in the Revised Version.* Oxford: The Clarendon Press, 1906.
——— and G. B. Gray. *A Critical and Exegetical Commentary on the Book of Job* (2 vols.). New York: C. Scribner's Sons, 1921.
Drob, M. "The Rabbi's Role in Jewish Life." *The Jewish Forum,* XXIV (June, 1941), 90-91.
Dublin, L. L. and B. Bunzel. *To Be Or Not To Be.* New York: Smith & Haas, 1933.
Duhm, B. *Das Buch Hiob.* Freiburg: J. C. B. Mohr, 1897.
Dunbar, F. *Mind and Body: Psychosomatic Medicine.* New York: Random House, 1947.
Eerdmans, B. D. *Studies in Job.* Leiden: Burgersdijk & Niermans, 1939.
Encyclopaedia Biblica (eds. T. K. Cheyne and J. S. Block). New York: The Macmillan Co., 1914.
Encyclopaedia of Psychology (ed. P. L. Harriman). New York: Philosophical Library, 1946.
Encyclopaedia of Religion and Ethics (ed. James Hastings, 12 vols.). New York C. Scribner's Sons, 1908.
Fairbanks, R. J. "Ministering to the Sick." *Journal of Clinical Pastoral Work,* I (Summer, 1948), 6-18.
Faust, E. C. "Filariasis." *A Textbook of Medicine.* P. 485-488.
Feldman, A. J. *The Rabbi and His Early Ministry.* New York: Bloch Pub. Co., 1941.
Fenichel, O. *Outline of Clinical Psychoanalysis* (trs. B. D. Lewin and G. Zilboorg). New York: W. W. Norton & Co., 1934.
Finkelstein, L. *The Pharisees* (2 vols.). Philadelphia: The Jewish Publication Society of America, 1940.
Fosdick, H. E. *A Guide to Understanding the Bible.* New York: Harper and Bros., 1938.
Foster, F. H. "Is the Book of Job a Transition From an Arabic Original?" *American Journal of Semitic Languages,* XLIX (October, 1932), 21-45.
Freud, S. *Civilization and Its Discontents* (tr. J. Riviere). New York: Cape and Smith, 1930.
———. *Collected Papers* (tr. sup. J. Riviere, 4 vols.). London: The Hogarth Press, 1948.
———. "The Psychogenesis of a Case of Homosexuality in a Woman." *Collected Papers,* II, 202-231.
———. "Thoughts for the Times on War and Death." *Collected Papers,* IV, 288-317.
Friedmann, M. (ed.) *Sifre Debe Rab.* Vienna: J. Holzworth, 1864.
Ganzfried, S. *Kitzur Shulhan Aruch* (4 vols.). New York: The Star Hebrew Book Co., 1928.
Genung, J. F. *The Epic of the Inner Life.* Boston: Houghton Mifflin Co., 1891.

Gerber, Israel J. "A Rabbi 'In White'." *The Reconstructionist,* XIV (March 5, 1948), 10-16.
————. "Pastoral Clinical Training in Operation." *The Reconstructionist,* XIV (March 19, 1948), 14-19.
Gibson, E. C. S. *Book of Job, Introduction and Notes.* New York: Macmillan and Co., 1899.
Gray, G. B. *A Critical Introduction to the Old Testament.* New York: C. Scribner's Sons, 1913.
———— and J. Massie. "Satan." *Encyclopaedia Biblica,* 4296-4300.
Green, A. W. "Social Values and Psychotherapy." *Journal of Personality,* XIV (March, 1946), 199-228.
Green, P. *The Problem of Evil.* London: Longmans, Green & Co., 1920.
Green, W. H. *The Argument of the Book of Job Unfolded.* New York: R. Carter and Bros., 1874.
Guttmann, J. "Immortality." *The Universal Jewish Encyclopedia,* V, 546-548.
Hardy, E. J. *Doubt and Faith.* London: T. Fisher Unwin, 1899.
Hartwell, S. W. *Practical Psychiatry and Mental Hygiene.* New York and London: McGraw-Hill Co., 1947.
Hawley, J. S. *Job.* San Diego: Frye and Smith, 1912.
Hazleton, G. W. "The Book of Job—Who Wrote It?" *Bibliotheca Sacra,* LXXI (October, 1914), 573-581.
Heidbreder, E. *Seven Psychologies.* New York: D. Appleton-Century Co., 1933.
Henderson, D. K. and R. D. Gillespie. *A Textbook of Psychiatry.* New York: Oxford University Press, 1941.
Hertz, J. H. (ed.) *The Pentateuch and Haftorahs* (2 vols.). New York: Metzudah Publishing Co., 1941.
————. *Pirke Aboth.* New York: Behrman House, Inc., 1945.
Hiltner, S. *Pastoral Counseling.* New York and Nashville: Abingdon-Cokesbury Press, 1949.
————. *Religion and Health.* New York: The Macmillan Co., 1943.
Hirsch, E. G. "Jehovah." *The Jewish Encyclopedia,* VII, 87-88.
Hirzel, L. *Hiob.* Leipzig: Weidmannsche Buchhandlung, 1839.
Hitzig, F. *Der Prophet Jesaja.* Heidelberg: C. F. Winter, 1833.
Hoelscher, G. *Das Buch Hiob.* Tubingen: J. C. B. Mohr, 1937.
The Holy Scriptures. Philadelphia: The Jewish Publication Society of America, 1943.
Hontheim, J. "Job." *The Catholic Encyclopedia,* VIII, 413-418.
Houghton, L. S. *Hebrew Life and Thought.* Chicago: University of Chicago Press, 1906.
Howland, C. F. *Doubt.* New York: Newhill Co., no date.
Inge, W. R. *Faith and Its Psychology.* New York: C. Scribner's Sons, 1910.
Jacobson, D. S. "Sick, Visiting of." *The Universal Jewish Encyclopedia,* IX, 527.
James, F. *Personalities of the Old Testament.* New York: C. Scribner's Sons, 1947.
James, William. *The Varieties of Religious Experience.* London: Longmans, Green and Co., 1902.
————. *The Will To Believe.* New York: Longmans, Green and Co., 1897.
Jastrow, M. *The Book of Job: Origin, Growth, and Interpretation.* Philadelphia and London: J. B. Lippincott Co., 1920.
The (Boston) *Jewish Advocate,* August 25, 1949.
The Jewish Encyclopedia (ed. I. Singer, 12 vols.). New York and London: Funk and Wagnalls Co., 1904.
Johnson, P. E. "Clinical Psychology for the Pastor." *Journal of Clinical Psychology,* I (October, 1945), 262-271.
————. "Clinical Education for the Pastor." *Christian Education,* XXX (March, 1947), 103-108.

———. "Methods of Pastoral Counseling." *The Journal of Pastoral Care,* I (September, 1947), 27-32.
———. *Psychology of Religion.* New York and Nashville: Abingdon-Cokesbury Press, 1945.
Jones, Henry. *A Faith That Enquires.* New York: The Macmillan Co., 1922.
———. "The Concept of the Normal Mind." *Our Neurotic Age* (ed. S. D. Schmalhausen). New York: Farrar & Rinehart, Inc., 1932. P. 65-81.
Jordan, W. G. *The Book of Job: Its Substance and Spirit.* New York: The Macmillan Co., 1929.
Joseph, Max. "Prayer." *The Universal Jewish Encyclopedia,* VIII, 617-619.
Joseph, Morris. *Judaism As Creed and Life.* London: Macmillan and Co., Ltd., 1903.
Judah Halevi. *Sefer Hakuzari.* Sudzilkow, 1834.
Jung, Carl G. *Modern Man In Search of a Soul.* New York: Harcourt, Brace & Co., 1934.
Kalinowsky, L. B. and P. H. Hoch. *Shock Treatments.* New York: Grune and Stratton, 1946.
Kallen, H. M. *The Book of Job As a Greek Tragedy.* New York: Moffot, Yard and Co., 1918.
Kennett, R. H. *Ancient Hebrew Social Life and Custom As Indicated In Law, Narrative and Metaphor.* London: Oxford University Press, 1933.
Kent, C. F. *The Makers and Teachers of Judaism.* New York: C. Scribner's Sons, 1911.
Kittel, R. *The Scientific Study of the Old Testament* (tr. J. C. Hughes). New York: Putnam, 1910.
Kitto, J. *Bible Illustrations* (4 vols.). New York: R. Carter & Bros., 1870.
Knudson, A. C. *The Religious Teaching of the Old Testament.* New York and Cincinnati: The Abingdon Press, 1918.
Kohler, K. "Immortality of the Soul." *The Jewish Encyclopedia,* VI, 564-567.
———. *Jewish Theology.* New York: The Macmillan Co., 1928.
——— (ed.) "The Testament of Job." *Semitic Studies in Memory of Rev. D. Alexander Kohut.* Berlin: S. Calvary and Co., 1897. P. 264-295.
Koenig, E. *Das Buch Hiob.* Guetersloh: Bertelsmann, 1929.
Kraeling, E. G. *The Book of the Ways of God.* New York: C. Scribner's Sons, 1939.
Landman, I. "Jehovah." *The Universal Jewish Encyclopedia,* VI, 54-55.
Lassen, A. L. (tr.) *The Commentary of Gersonides on the Book of Job.* New York: The Bloch Pub. Co., 1946.
Lauterbach, J. Z. "Nahum of Gimzo." *The Jewish Encyclopedia,* IX, 148.
Lawrence, D. "Today in Washington." *Boston Traveler,* May 27, 1949.
Leslie, E. A. *Poetry and Wisdom.* New York and Nashville: Abingdon-Cokesbury Press, 1945.
Leuba, J. H. *The Belief in God and Immortality.* Chicago: Open Court Publishing Co., 1921.
Levine, M. *Psychotherapy In Medical Practice.* New York: The Macmillan Co., 1944.
Levinthal, I. H. *A New World Is Born.* New York and London: Funk and Wagnalls Co., 1943.
———. *Steering or Drifting—Which?* New York and London: Funk and Wagnalls Co., 1928.
Levy, D. M. *Maternal Over-Protection.* New York: Columbia University Press, 1943.
Lewis, C. S. *The Problem Of Pain.* New York: The Macmillan Co., 1944.
Lippert, P. *Job The Man Speaks With God* (tr. G. N. Shuster). London and New York: Longmans, Green and Co., 1936.
Lippmann, W. *A Preface To Morals.* New York: The Macmillan Co., 1929.

Longacre, L. B. *A Prophet of the Spirit.* New York and Cincinnati: The Methodist Book Concern, 1922.
Macalister, A. "Medicine." *A Dictionary of the Bible,* III, 321-333.
Macdonald, D. B. *The Hebrew Literary Genius.* Princeton: Princeton University Press, 1933.
————. "The Original Form of the Legend of Job." *Journal of Biblical Literature,* XIV (1895), 63-71.
————. "Some External Evidence on the Original Form of the Legend." *American Journal of Semitic Languages and Literature,* XIV (April, 1898), 137-164.
Maimonides, M. *Mishneh Torah.* Berlin: J. Sittenfeld, 1880.
————. *Moreh Nebuchim.* Berlin: L. Lamm, 1920.
Maslow, A. H. and B. Mittlemann. *Principles of Abnormal Psychology.* New York: Harper and Bros., 1941.
Masterman, E. W. G. "Hygiene and Disease in Palestine in Modern and in Biblical Times." *Palestine Exploration Fund* (Quarterly Statement). London: Fund's Office, 1918. P. 13-20.
McFadyen, J. E. *Introduction to the Old Testament.* London: Hodder and Stoughton Ltd., 1932.
————. *The Problem Of Pain.* London: J. Clarke and Co., no date.
Menninger, K. L. *Man Against Himself.* New York: Harcourt, Brace and Co., 1938.
Merx, A. *Das Gedicht Von Hiob.* Jena: Hermann Dufft, 1871.
Midrash Rabbah (2 vols.). Vilna: Rom, 1884.
Midrash Tanhuma. Warsaw: G. Piment, no date.
Mikraoth Gedoloth (20 vols.). Warsaw: L. Naldman Pub., 1870.
Mishnayoth (6 vols.). Vilna: Rom, 1937.
Mitchell, C. C. *The Millionaire of Uz.* Boston: R. C. Badger, 1920.
Mitchell, H. G. *A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi, and Jonah.* New York: C. Scribner's Sons, 1912.
Mittleman, B. "Psychosomatics." *Encyclopaedia of Psychology,* p. 678-722.
Moore, G. F. *The Literature of the Old Testament.* New York: Henry Holt and Co., 1913.
Morganstern, J. "Satan." *The Universal Jewish Encyclopedia,* IX, 379-380.
Moulton, R. G. *The Bible As Literature.* New York: T. Y. Crowell & Co., 1896.
————. *The Book of Job.* New York: Macmillan and Co., 1896.
————. *The Literary Study of the Bible.* Boston: D. C. Heath & Co., 1895.
Munthe, A. *The Story of San Michele.* New York: E. P. Dutton & Co., 1929.
Nebiim Ukethubim (6 vols). Vilna: Rom, 1928.
Nichols, H. H. "The Composition of the Elihu Speeches." *The American Journal of Semitic Languages,* XXVII (January, 1911), 97-186.
Oesterley, W. O. E. and T. H. Robinson. *An Introduction to the Books of the Old Testament.* New York: The Macmillan Co., 1934.
Orkin, R. "We Are The Living." *Coronet,* XXIV (August, 1948), 51-90.
Page, J. D. *Abnormal Psychology.* New York and London: McGraw-Hill Co., 1947.
Paton, L. B. "The Hebrew Idea of the Future Life." *The Biblical World,* XXXV (April, 1910), 246-258.
Peake, A. S. *Job.* Edinburgh: T. C. & E. C. Jack, no date.
————. *The Problem of Suffering in the Old Testament.* London: C. H. Kelley, no date.
Pfeiffer, R. H. *Introduction to the Old Testament.* New York: Harper and Bros., 1941.
Philips, A. T. (ed.) *Daily Prayers.* New York: Hebrew Pub. Co., no date.
Pratt, J. B. *The Psychology of Religious Belief.* New York: The Macmillan Co., 1907.
————. *The Religious Consciousness.* New York: The Macmillan Co., 1920.

Pyrke Rabi Eliezer. Warsaw: H. E. Bomberg, 1852.
Radin, Max. *The Life of the People in Biblical Times.* Philadelphia: The Jewish Publication Society of America, 1943.
Rank, Otto. *Will Therapy: Truth and Reality* (tr. J. Taft). New York: Alfred A. Knopf, 1936.
Ray, M. B. *Doctors of the Mind.* Little, Brown and Co., 1942.
Reichert, V. E. *Job.* Hindhead, Surrey: The Soncino Press, 1946.
A Religious Encyclopaedia (ed. P. Schaff, 4 vols.). New York: Funk and Wagnalls Co., 1894.
Robinson, H. W. *The Cross of Jeremiah.* London: Student Christian Movement, 1925.
————. *The Cross of Job.* London: Student Christian Movement, 1916.
————. *The Religious Ideas of the Old Testament.* New York: C. Scribner's Sons, 1913.
————. *Suffering, Human and Divine.* New York: The Macmillan Co., 1939.
Rogers, C. R. *Counseling and Psychotherapy.* Boston: Houghton Mifflin Co., 1942.
————. "Nondirective Counseling as an Effective Technique." *Frontier Thinking in Guidance* (ed. J. R. Yale). Chicago: Science Research Associates, 1945. P. 105-112.
Ross, J. *The Jewish Conception of Immortality and the Life Hereafter.* Ireland: Belfast News-Letter, Ltd., 1948.
Sabbath and Festival Prayer Book. The Rabbinical Assembly of America and The United Synagogue of America, 1946.
Sachs, B. "The Book of Job." *The Jewish Spectator,* XIV (July-August, 1949), 24.
Schachtel, H. J. "Israel's Message Concerning Man." *Message of Israel* (radio sermon). January 11, 1948.
Schechter, S. *Some Aspects of Rabbinic Theology.* New York: The Macmillan Co., 1909.
Schmidt, N. *The Message of the Poets.* New York: C. Scribner's Sons, 1911.
Sefer Shel Sifre. Lemberg: I. Elimelech, 1866.
Sefer Vayikra. Vilna: Rom, 1912.
Seligson, M. and C. Siegfried. "Job, Book of." *The Jewish Encyclopedia,* VII, 195-200.
Sell, H. T. *Studies of Great Bible Characters.* New York: F. H. Revell Co., 1923.
Sellin, E. *Introduction to the Old Testament* (tr. W. Montgomery). New York: G. H. Doran Co., 1923.
Shulhan Aruch: Orah Hayim (2 vols.). Vilna: Rom, 1911.
Shulhan Aruch: Yoreh Deah (3 vols.). Vilna; Rom, 1894.
Shusterman, A. "Man." *The Universal Jewish Encyclopedia,* VII, 309-311.
————. "Sin." *The Universal Jewish Encyclopedia,* IX, 552-553.
Siegfried, C. "Job." *The Jewish Encyclopedia,* VII, 193-195.
Silver, M. *The Way to God.* New York: Philosophical Library, 1950.
Skinner, J. *Prophecy and Religion.* Cambridge: The University Press, 1922.
Slaughter, F. G. *Medicine for Moderns.* New York: J. Messner, Inc., 1947.
Smith, G. A. *Modern Criticism and the Preaching of the Old Testament.* New York: A. C. Armstrong and Son, 1901.
Smith, J. M. P. "Yahveh." *The Universal Jewish Encyclopedia,* X, 584-586.
Spiegel, S. "Noah, Danel, and Job." *Louis Ginzberg: Jubilee Volume* (Eng. Sec.). New York: The American Academy for Jewish Research, 1945.
Stearns, A. W. *The Personality of Criminals.* Boston: The Beacon Press, 1931.
Steinmetz, H. C. "Directive Psychotherapy: V. Measuring Psychological Understanding." *The Journal of Clinical Psychology,* I (October, 1945), 331-335.
Stevenson, W. B. *The Poem of Job.* London: Oxford University Press, 1943.
Stolz, K. R. *The Psychology of Prayer.* New York: The Abingdon Press, 1923.

———. *The Church and Psychotherapy.* New York and Nashville: Abingdon-Cokesbury Press, 1943.
Strahan, J. *The Book of Job Interpreted.* Edinburgh: T. & T. Clark, 1913.
Studer, G. "Ueber die Integritaet des Buches Hiob." *Jahrbuecher Fur Protestantische Theologie,* IV (1875), 688-723.
"Suffering." *The Universal Jewish Encyclopedia,* X, 93.
Sydenstucker, V. P. "Dengue." *A Textbook of Medicine,* P. 13-16.
Talmud Yerushalmi (5 vols.). Pietrikov: S. Belchatofsky, 1897.
Temple, W. *The Faith and Modern Thought.* London: Macmillan and Co., Ltd., 1924.
A Textbook of Medicine (ed. R. L. Cecil). Philadelphia and London: W. B. Saunders Co., 1947.
Thorne, F. C. "Directive Psychotherapy: II. The Theory of Self-Consistency." *The Journal of Clinical Psychology,* I (April, 1945), 155-162.
———. "Directive Psychotherapy: III. The Psychology of Simple Maladjustment." *The Journal of Clinical Psychology,* I (July, 1945), 228-240.
———. "Directive Psychotherapy: IV. The Therapeutic Implications of the Case History." *The Journal of Clinical Psychology,* I (October, 1945), 318-330.
Trinkaus, C. E. *Adversity's Noblemen.* New York: Columbia University Press, 1940.
Tsanoff, R. A. *The Nature of Evil.* New York: The Macmillan Co., 1931.
The Universal Jewish Encyclopedia (ed. I. Landman, 10 vols.). New York: The Universal Jewish Encyclopedia, Inc., 1941.
Waxman, Meyer. *A Handbook of Judaism.* New York: Bloch Pub. Co., 1947.
Wieman, H. N. *The Wrestle of Religion with the Truth.* New York: The Macmillan Co., 1929.
——— and R. W. Wieman. *Normative Psychology of Religion.* New York: T. Y. Crowell Co., 1935.
Wiener, M. "Theodicy." *The Universal Jewish Encyclopedia,* X, 241-242.
Wise, C. A. *Religion in Illness and Health.* New York: Harper and Bros., 1942.
Wolk, S. J. B. "Job." *The Universal Jewish Encyclopedia,* VI, 154-159.
Wood, I. F. "Folk-tales in Old Testament Narrative." *Journal of Biblical Literature,* XXVIII (1909), 34-41.
Yates, D. H. "Psychotherapy." *Encyclopaedia of Psychology,* p. 723-738.
Zoeckler, O. *The Book of Job* (tr. L. J. Evans). New York: Scribner, Armstrong and Co., 1874.

INDEX

INDEX

A

Abbott, L., 111
Abraham, 97, 106, 131, 132
Adam, 105
  and Eve, 127
Adultery, 11, 23, 30, 104
Adversary, 44, 58, 112, 113
Adversity, 91-93, 131
Authoritarian firmness, 51

B

Baeck, Leo, 140
Behemoth, 15, 22, 23
Bibliotherapy, 51
Bildad, 2, 4, 7, 9, 20, 21, 37, 50, 51, 52, 56, 58, 79, 88, 92, 97, 118, 157
Binstock, L., 148
Blake, B., 129, 137
Barton, G. A., 41, 137
Bennett, R., 40
Bile, 41
Booth, V. R., 130, 137
Buttenwieser, M., 17, 77, 78, 97, 113, 137

C

Cabot, R. C., 166
  and R. L. Dicks, 19
Cain and Abel, 94
Case history, 151, 152, 158, 160
Catharsis, 52, 53, 55, 56, 62, 151, 161
Cheyne, T. K., 21, 32
Children, 8, 83, 106, 107, 128
Cornill, C., 22, 23, 25, 26
Counseling, 39, 153, 161
  techniques, 48, 56
  aims in, 158
Creighton, C., 40, 41
Cycle, first, 3, 58, 59, 61, 63
  second, 6, 7, 58, 61
  third, 8, 20, 21, 37

D

Daniel, 60, 112, 125, 132, 136
David, 19, 25, 26, 123, 134, 143
Davidson, A. B., 32, 95, 96, 100, 106, 111, 112, 138
Death, 6, 7, 8, 11, 12, 36, 45, 47, 61, 66, 72, 73, 93, 103, 105, 107, 108, 109, 110, 111, 112, 113, 114, 127, 144, 146, 160, 162
Dhorme, P., 21
Dialogue, 1, 3, 17, 18, 19, 20, 37, 39, 56, 81, 82, 87, 90, 92, 115, 135, 144, 145
Directive approach, 52, 150-153, 154, 155, 156, 157
Disinterested virtue, 87, 113, 114-116
Doubt, 85-87, 140, 152
Driver, S. R. and G. B. Gray, 40
Drowning, 72
Dublin, L. L. and B. Bunzel, 67
Dunbar, F., 41, 42, 85

E

Ecclesiastes, 105, 106
Edom, 1, 25, 26
Edomite, 24, 25, 26
Eerdmans, B. D., 23
Ego, 47, 56, 68, 69, 150
Eichhorn, D. M., 111
El, 20, 100
Elihu, 11, 12, 13, 14, 18, 22, 52, 56, 100, 101, 115, 116, 118, 119, 128, 157
  speeches, 1, 21, 24, 37, 111, 130
Eliphaz, 2, 3, 4, 5, 6, 8, 9, 15, 27, 37, 41, 44, 50, 52, 54, 56, 57, 62, 63, 64, 78, 79, 88, 92, 100, 108, 118, 128, 129, 130, 157
Eloha, 20, 100
Emotion, 41, 42, 43, 117, 151
Epilogue, 1, 15, 16, 17, 18, 20, 22, 97, 114, 129
Euthenasia, 49
Exhortation, 51, 52
Ezekiel, 17, 18, 23, 25, 98, 103, 107, 121, 124, 125, 126, 127, 132

F

Fairbanks, R. J., 144
Faith, 87-90, 91, 131
Feldman, A. J., 165
Fenichel, O., 69
Finkelstein, L., 24

Folk-tale, 16, 18
Fosdick, H. E., 109, 112, 130, 136, 139
Freud, S., 67, 73, 102, 103

G

God, 20, 56-60
  curse, 2, 18, 70, 118
  names of, 20, 96, 98-100
  nature of, 94-101
  sons of, 113, 114
  spirit of, 100-101
  suffering of, 134
  Tester, 132
Green, A. W., 155
Grief, 39, 43, 48, 66, 76, 77
Guidance and advice, 51

H

Habakkuk, 28, 124, 125, 131
Hai Gaon, 18
Hannah, 131, 132, 134
Hawley, J. S., 117
Henderson, D. K. and R. D. Gillespie, 45
History, 4, 50, 100, 157
Holiness, 98, 103
Honthein, J., 111
Hosea, 126, 129
Houdini, H., 73
Houghton, L. S., 48
Howland, C. F., 86
Hyde, R. W., 53

I

Ibn Ezra, 19
Immortality, 60, 61, 72, 73, 107-112, 138, 163
Insight, 55, 56, 57, 58, 59, 62, 90, 137, 139, 147, 154, 164
Institute of Pastoral Care, 54, 166
Intellectual interpretation, 50, 51, 52, 56
Interpersonal relations, 73
  Job and children, 73-75
  Job and community, 73, 80-81
  Job and friends, 73, 77-80
  Job and God, 73, 81-82
  Job and wife, 73, 75-76
Interpersonal relationship, 161
  support, 55
Involutional melancholia, 45, 46, 47, 56, 64, 84, 159
  characteristics of, 46
Isaiah, 40, 126, 127, 129

J

James, W., 67
Jastrow, M., 17, 40, 139
Jeremiah, 23, 24, 25, 28, 30, 72, 84, 94, 97, 107, 109, 124, 125, 126, 127, 129, 132, 133, 134, 135, 136, 143
Job, Book of, 1, 16, 18, 19, 22, 23, 27, 30, 32, 33, 34, 35, 37, 38, 73, 96, 109, 112, 123, 132, 134, 136, 137, 144, 150, 158, 165
  author of, 18, 20, 22, 24, 27, 30, 96, 97, 98, 99, 100, 101, 129, 136, 137, 144
  date of, 19, 23
  historicity of, 18, 19, 37
  in Jewish law, 35-37, 38
  integrity of, 16
  story of, 1
Job's children, 1, 2, 4, 10, 15, 18, 19, 20, 42, 45, 47, 48, 49, 70, 73, 74, 160
  death wish, 3, 66-73, 145, 158
  depth psychology, 82-85
  friends, 2, 4, 5, 6, 7, 8, 9, 10, 13, 15, 17, 18, 20, 21, 22, 26, 29, 30, 36, 37, 42, 44, 46, 49, 50, 51, 52, 53, 54, 55, 59, 62, 64, 77, 88, 89, 95, 97, 106, 107, 111, 116, 118, 124, 128, 142, 143, 144, 145, 146, 150, 157, 158
  influence on Christians, 34-35
  influence on Jews, 33-35, 38
  monologues, 11, 21, 54
  nationality, 24, 37
  wife, 2, 7, 18, 48, 49, 55, 66, 70, 73, 74, 75, 83, 116, 118, 144, 145, 157, 158, 161
Job's mental state, 3, 4, 17, 18, 40, 41, 42, 43, 44, 45, 46, 47, 48, 53, 54, 57, 58, 59, 60, 61, 64, 66, 71, 84, 91, 110, 117, 145, 146, 158, 160
  physical ailments, 4, 8, 10, 11, 40, 41, 42, 43, 46, 47, 48, 54, 76, 158
Joel, 32, 124
Johnson, P. E., 86, 155, 156
Jonah, 127
Jones, H., 67, 85
Joseph, M., 95, 111, 113, 130
Josiah, 23, 28
Judah Halevi, 98, 99

K

Kant, I., 142
Kent, C. F., 96, 138

Kethubim, 1
Kitto, J., 78
Knudson, A. C., 112
Kohler, K., 113
Kraeling, E. G., 21, 26

L

Lamentations, Book of, 141
Lazersfeld, 92
Leslie, E. A., 58
Leviathan, 15, 22, 23
Levine, M., 50
Love, object of, 43

M

Macalister, A., 40, 41
Maimonides, M., 19, 20
Malachi, 24, 27, 125
Man, 4, 6, 10, 56, 57, 58, 93, 95, 97, 100, 101-103, 104, 106, 108, 109, 110, 114, 122, 123, 134, 138, 139, 144, 148
Masterson, E. W. G., 40
McFadyen, J. E., 25, 137
Menninger, K. L., 67, 68, 69, 72
Mitchell, C. C., 49
Monotheism, 27, 96, 122
Morganstern, J., 112
Moses, 23, 24, 98, 106, 121, 123, 126, 134
Mother attachment, 73
Moulton, R. G., 112, 137

N

Nahum, 148
Narrative, 17, 19, 20, 101, 123
Nature, 5, 14, 22, 102, 139
Nehemiah, 136
Netherworld, 6, 7, 60, 61, 62, 107, 109, 110
  Sheol, 107, 108, 109, 110, 111
Non-directive approach, 150, 153-155, 156

O

Oesterley, W. O. E., 138

P

Page, J. D., 45
Pastoral counseling, 160, 164
  counselor, 158, 159
  training, 165-167
Peake, A. S., 120, 139
Persuasion and reeducation, 50
Pfeiffer, R. H., 17, 18, 21, 26, 96
Pratt, J. B., 89
Pray, 12, 15, 36, 52, 72, 89, 119, 123
Prayer, 4, 85, 90-91, 134-136, 140, 162
  petitional, 90
Prologue, 1, 2, 16, 17, 19, 20, 22, 28, 39, 73, 75, 97, 101, 102, 113, 114, 132, 134, 137, 144, 148
Psalms, 32, 101, 125, 136
Psychiatrist, 158, 159, 161, 162, 163, 164, 165
Psychology, 38, 116, 142, 144f.
Psychosomatic, 42, 47
Psychotherapy, 150

Q

Quietness, 49, 50

R

Rank, O., 153
Redeemer, 7, 59, 61, 110
Religion and psychiatry, 150, 163-167
Ruth, Book of, 127
Resk-Lakish, 19
Responsive listening, 150, 156
Robinson, H. W., 19, 77, 109, 130, 138
Rogers, C. R., 50, 150, 153, 155, 156

S

Satan, 1, 2, 17, 20, 24, 39, 87, 112-114, 115, 132, 134, 137, 144
Saul, 66, 71, 72, 121, 143
Sceptic, 85
Schachtel, H. J., 102
Schmidt, N., 31, 33
Schultens, A., 16
Shaddai, 20, 100
Shock treatment, 64, 159
Siegfried, C., 23
Simon, R., 16
Sin, 3, 4, 5, 6, 8, 9, 12, 13, 17, 28, 56, 57, 58, 63, 103-107, 111, 113, 117, 118, 119, 120, 122, 123, 126, 129, 130, 137, 143, 144
  hereditary, 102, 105
  inner, 104
  of heresy, 104
  of pride, 104
  original, 102
  social, 105

Slaughter, F. G., 41
Smith, G. A., 109
Solomon, 16, 67
Stevenson, W. B., 41, 43
Strahan, J., 24
Strangling, 72
Studer, G., 17
Suffering, 3, 4, 5, 8, 9, 11, 13, 17, 18, 19, 20, 22, 25, 28, 31, 32, 34, 35, 37, 38, 43, 46, 50, 51, 52, 54, 55, 56, 58, 60, 62, 63, 69, 70, 71, 77, 78, 87, 88, 89, 92, 102, 106, 107, 109, 110, 117, 119, chapter vi
  effects of, 139-147
  Jewish view of, 147-149
  skin, 42
  views on,
    cosmic solution, 138
    disciplinary, 3, 12, 13, 52, 62, 129-130, 132
    eschatological, 126
    fellowship, 132-134
    God's suffering, 134
    hereditary, 126
    immortality, 138
    missionary, 126, 127
    probationary, 130
    redemptive, 126
    retribution, 28, 29, 43, 62, 88, 123, 125, 127-129, 138
    revelational, 126
Suicide, 46, 48, 55, 66, 67, 68, 69, 71, 72

T

Temple, W., 127
Theodicy, 142, 143, 144
Theology, 38, 53, 71, 116, 117, 118, 123, 137, 142, 160
Tisha b'Ab, 31

V

Volksbuch, 16

W

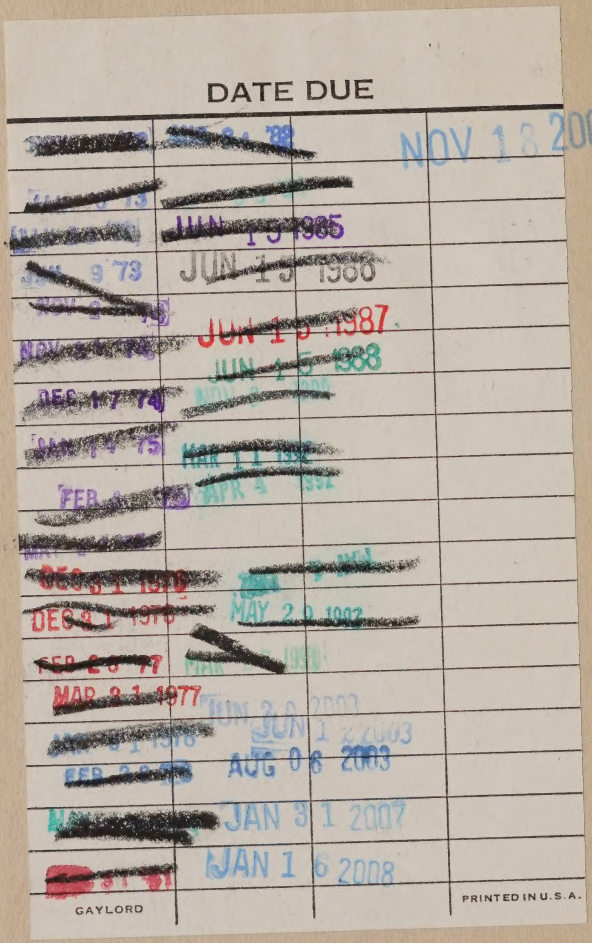
Weinstein, J. J., 33
Wieman, H. N. and R. W. Wieman, 88, 89
Wisdom, 5, 10, 21, 57,
  literature, 25, 26, 123, 128
  movement, 30
Witness, 7, 58, 59
Womb, 72, 73

Y

Yahveh, 14, 20, 22, 121, 133
  speeches, 1, 22, 90, 95, 96, 99, 133, 138, 146, 147
Yehovah, 100
Yom Kippur, 31, 141

Z

Zechariah, 112, 113, 114
Zephaniah, 124
Zophar, 2, 5, 7, 9, 20, 21, 37, 50, 52, 56, 64, 79, 88, 92, 97, 118, 128


DATE DUE
NOV 18 2009
JUN 15 1985
JUN 15 1986
JUN 15 1987
JUN 15 1988
DEC 17 74
MAR 11 1992
MAY 20 1992
MAR 23 1977
JUN 20 2002
JUN 16 2003
AUG 06 2003
JAN 31 2007
JAN 16 2008
GAYLORD
PRINTED IN U.S.A.

BS1415 .8.G36
The psychology of the suffering mind
Princeton Theological Seminary-Speer Library
1 1012 00117 0044